Sayyid `Uthman of Batavia (1822-1914)

A Life in the Service of Islam and the Colonial Administration

Tentoonstelling Oude UB, 1 December 2014 – 23 January 2015

Nico J.G. Kaptein, Arnoud Vrolijk, Liesbeth Ouwehand

Universiteit Leiden

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Introduction

From 1 December 2014 until 23 January 2015, the “Oude UB” or Old Library of Leiden University (Rapenburg 70) highlighted aspects of the life and work of Sayyid `Uthman (1822–1914) with a selection of objects from the special collections of the Leiden University Libraries. This exhibition was organized on the occasion of the publication in 2014 of a monograph on Sayyid `Uthman by Nico Kaptein (LIAS) and was a joint effort of the Art Commission Oude UB, the Leiden University Libraries and the Leiden University Centre for the Study of Islam and Society (LUCIS).

Sayyid `Uthman ibn `Abd Allah ibn `Aqil ibn Yahya al-`Alawi was born in 1822 in Batavia, the capital of the Dutch East Indies (present-day Jakarta, Indonesia). He hailed from a minority of Arabs originally from Hadramaut, South Yemen. He spent the first nineteen years of his life in his native city. He subsequently lived and studied in the Middle East until the age of forty, notably in Mecca and Hadramaut. In 1862 he finally returned to Batavia, where he quickly gained a reputation as an authoritative scholar of Islam.

From 1889 until his death in 1914 he closely cooperated with the Dutch colonial administration, from 1891 onwards in the official capacity of Honorary Advisor for Arab Affairs. Sayyid `Uthman’s most important contact in the Indies was the Islam scholar Christiaan Snouck Hurgronje (1857–1936), who left the Netherlands East Indies in 1906 for Leiden, where he took up the chair of Arabic. Sayyid `Uthman played a pivotal role in the relations between the colonial authorities and the Muslim population.

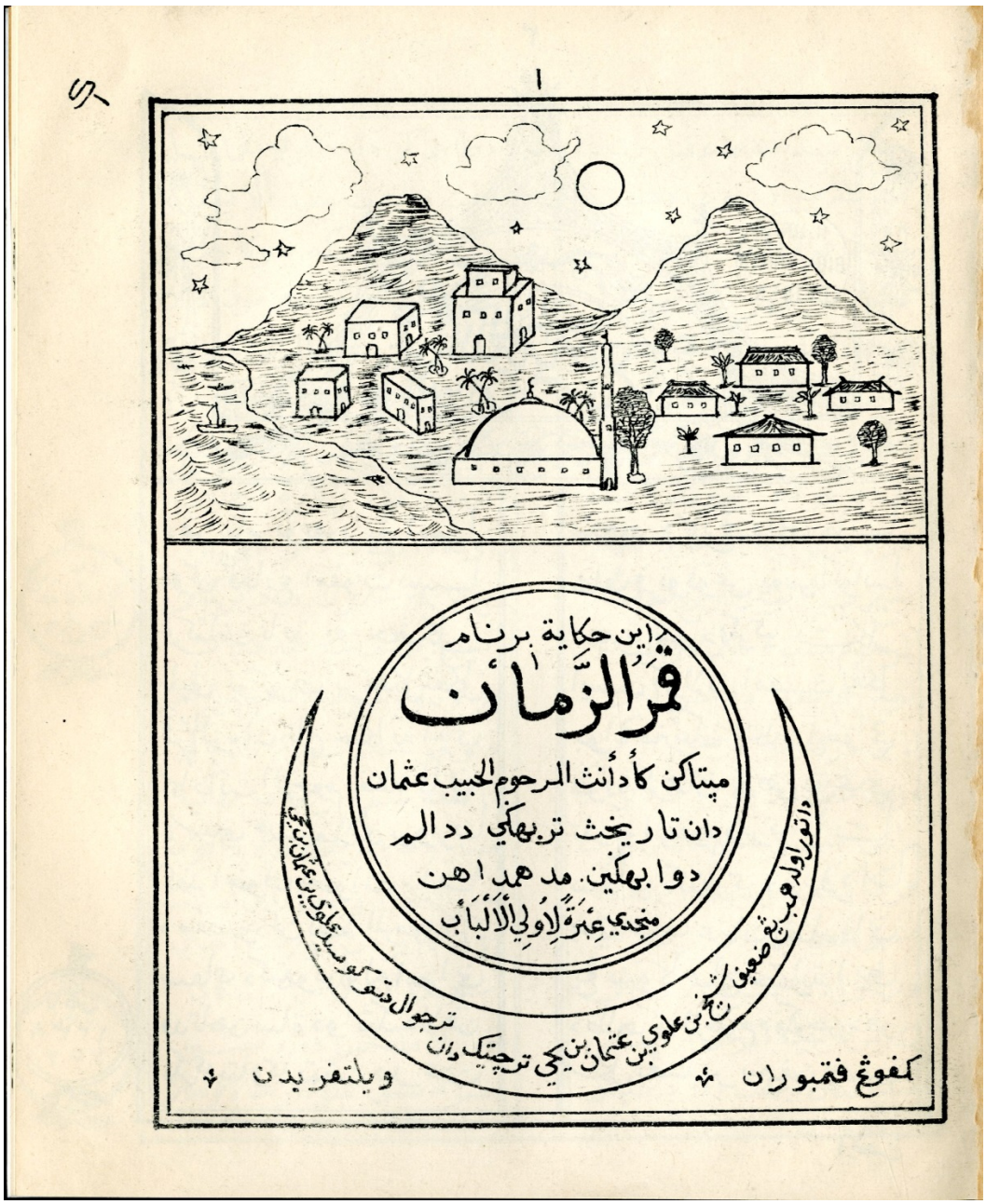
Sayyid `Uthman was one of the most productive scholars of the Netherlands East Indies and he left more than 150 publications, written in Arabic or Malay and printed on his own lithographic press in Batavia. Remarkably, some of his publications are still reprinted in Indonesia. A number of his publications are traditional works on theology, law or ethics. In other treatises he reflected on current affairs from an Islamic perspective.

1. Sayyid `Uthman

As a member of the Hadrami diaspora Sayyid `Uthman was a cosmopolitan individual. He spent more than 20 years in the Middle East, in particular in Hadramaut (South Yemen) - the region of origin of his family – and in Mecca and Medina to deepen his knowledge of Islam. In 1862, he resettled in his birthplace Batavia. His first biographer claimed that he had travelled to Egypt and other places in North Africa, Jerusalem, the capital of the Ottoman Empire Constantinople and even to Marseille. These claims cannot be corraborated and only serve to underscore the cosmopolitan character of Sayyid `Uthman.

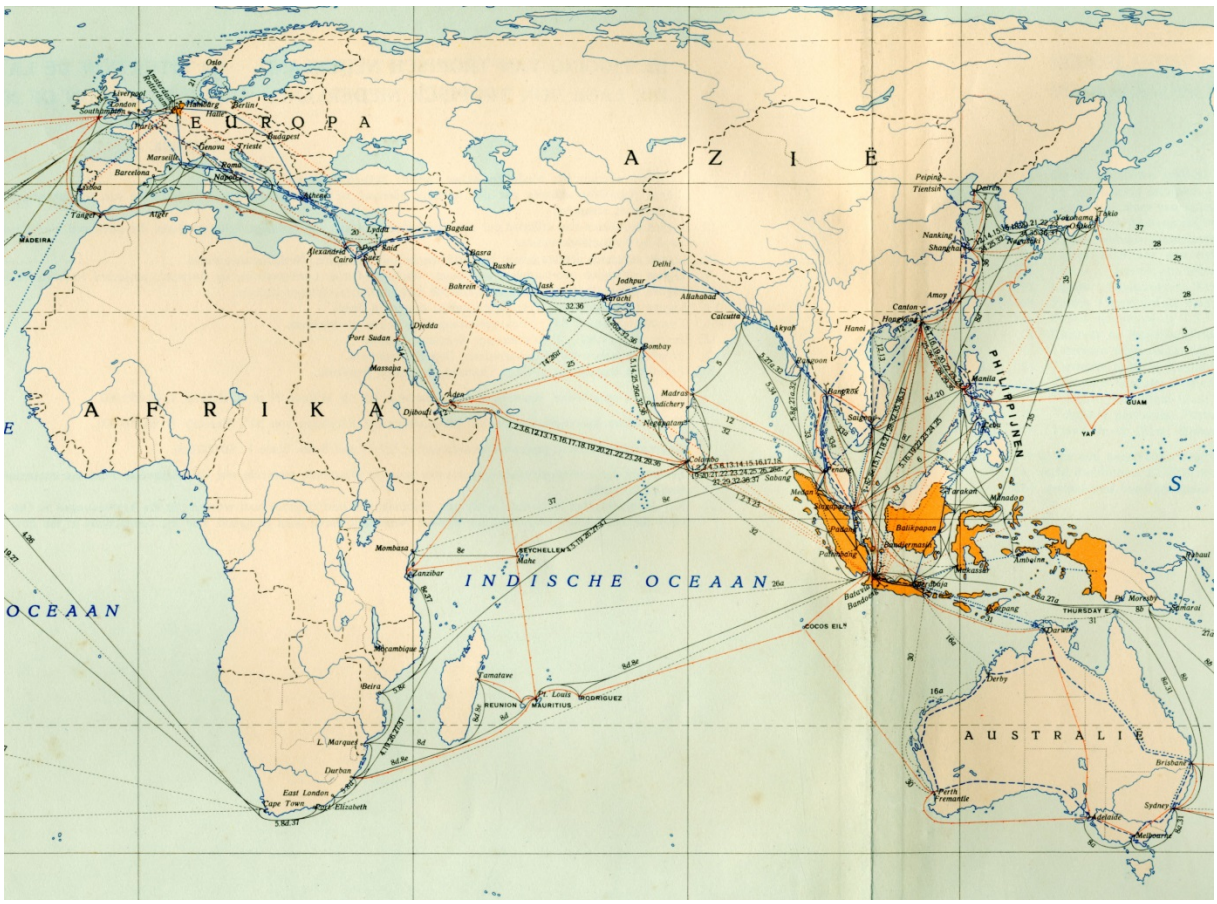
1.1 | Portrait of Sayyid `Uthman. [Or. 12.288 J: 34]

As a puritan Muslim Sayyid `Uthman disliked photography. Only two pictures of him are known, both taken at the end of his long life. This one probably dates from August 1912.



1.2 | Shaykh ibn `Alwi, *Qamar al-zaman*, Weltevreden 1924, title page. [893 F 21]

Soon after the death of Sayyid `Uthman his grandson Shaykh ibn `Alwi wrote the first biography of his famous grandfather in Jawi (Malay in Arabic script), entitled *Qamar al-zaman*, the "Moon of the Era". The booklet was printed in 1924 by `Alwi, a son of Sayyid `Uthman, who owned a printing office and a shop in Kampong Petamburan in Weltevreden. The title page depicts a drawing of Hadramaut (left) and of Java (right).



1.3 | *Atlas van Tropisch Nederland*, Batavia 1938. [M j 101]

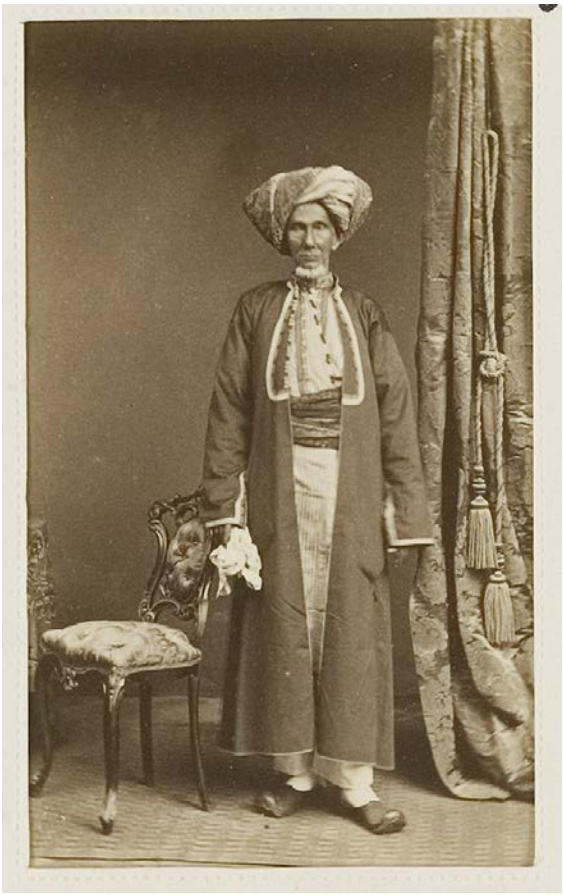
This map from 1938, drawn from the perspective of the Indian Ocean, marks the most important places in the life of Sayyid `Uthman: The Netherlands East Indies and the Arabian Peninsula.

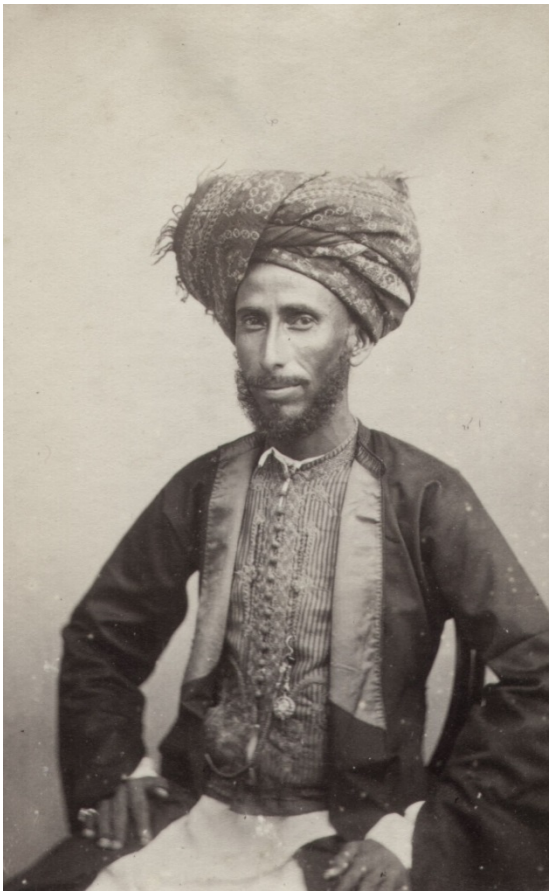
2. Arabs in the Netherlands East Indies

As his name shows, Sayyid `Uthman was a *sayyid*. This is an honorary title given to the descendants of the Prophet Muhammad through the male lineage. In the Muslim world *sayyids* were – and sometimes still are – held in high esteem, also in the Netherland East Indies. They lived alongside “common” Arabs in the Indies. Together they formed a small but influential minority, which was active in trade and religious propagation. The Administration suspected the Arabs of anti-colonial sentiments. In colonial society, the Arabs were categorized as “Foreign Orientals”, a separate category from “Natives” and “Europeans”. A different application of justice applied to these three categories.

2.1 | Family tree of the sayyids. [Plano 53 F1: 53]

The Arabs , and in particular the *sayyids*, had a great interest in genealogy. This family tree is made by Hasan, a son of Sayyid `Uthman. It shows that the genealogy of the *sayyids* goes back to their ancestor the Prophet Muhammad, through his grandsons Hasan and Husayn.





2.2 | Woodbury & Page, Two portraits of Arabs in the Netherlands East Indies, end of the 19th century. [KITLV 87468; 30491]

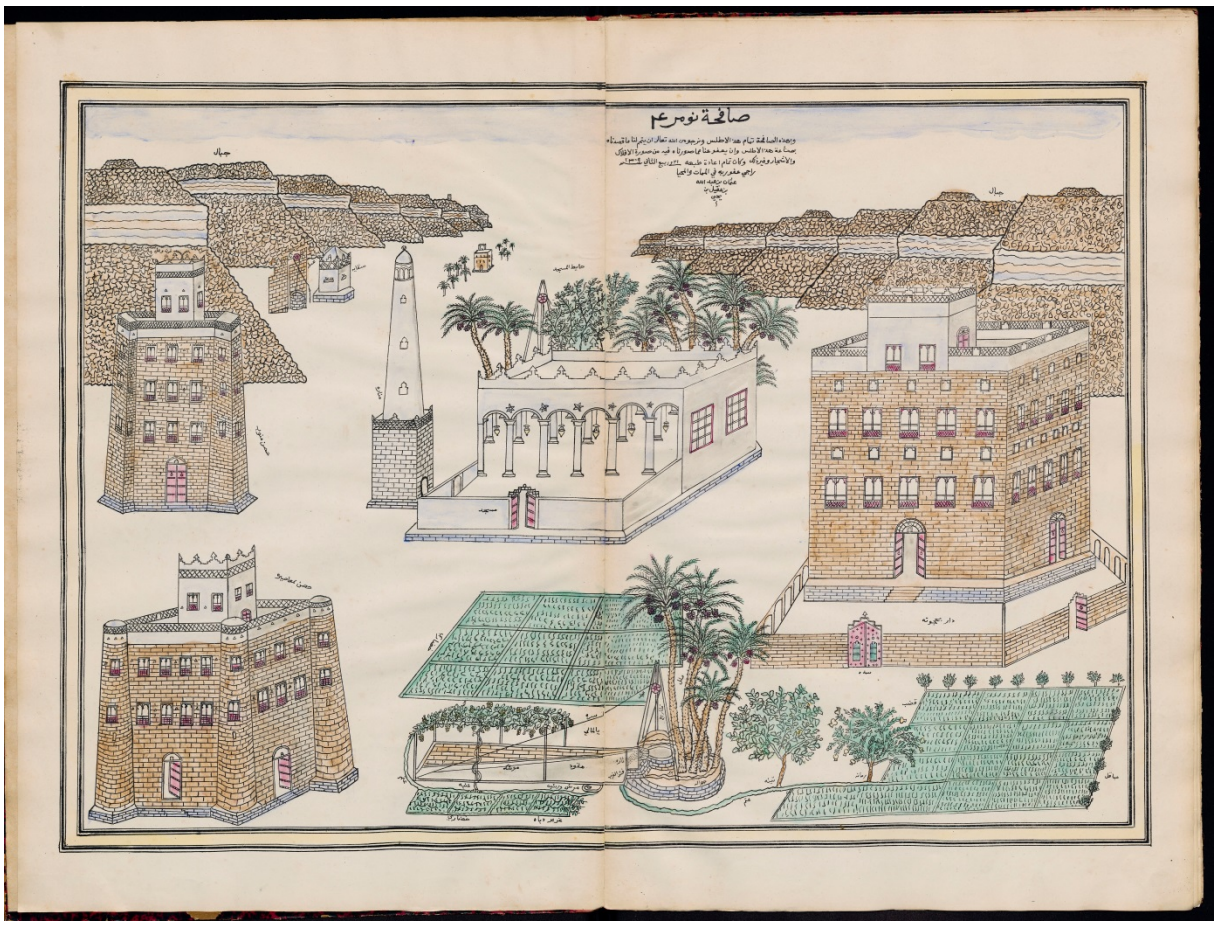
In 1883 almost 11,000 Arabs lived in Java and Madura, with another 9,000 in the rest of the archipelago. Two pictures of rich Arabs with the characteristic turban and long gown (jubbah).

2.3 | G.R. Lambert & Co., ca. 1900, Arab mosque in Angke, Batavia. [KITLV 7538]

The Arabs had their own mosques and prayer houses throughout the archipelago. This is a picture of the mosque in Angke in Batavia. It was established in 1829 and still exists under the name of Masjid Langgar Tingi.

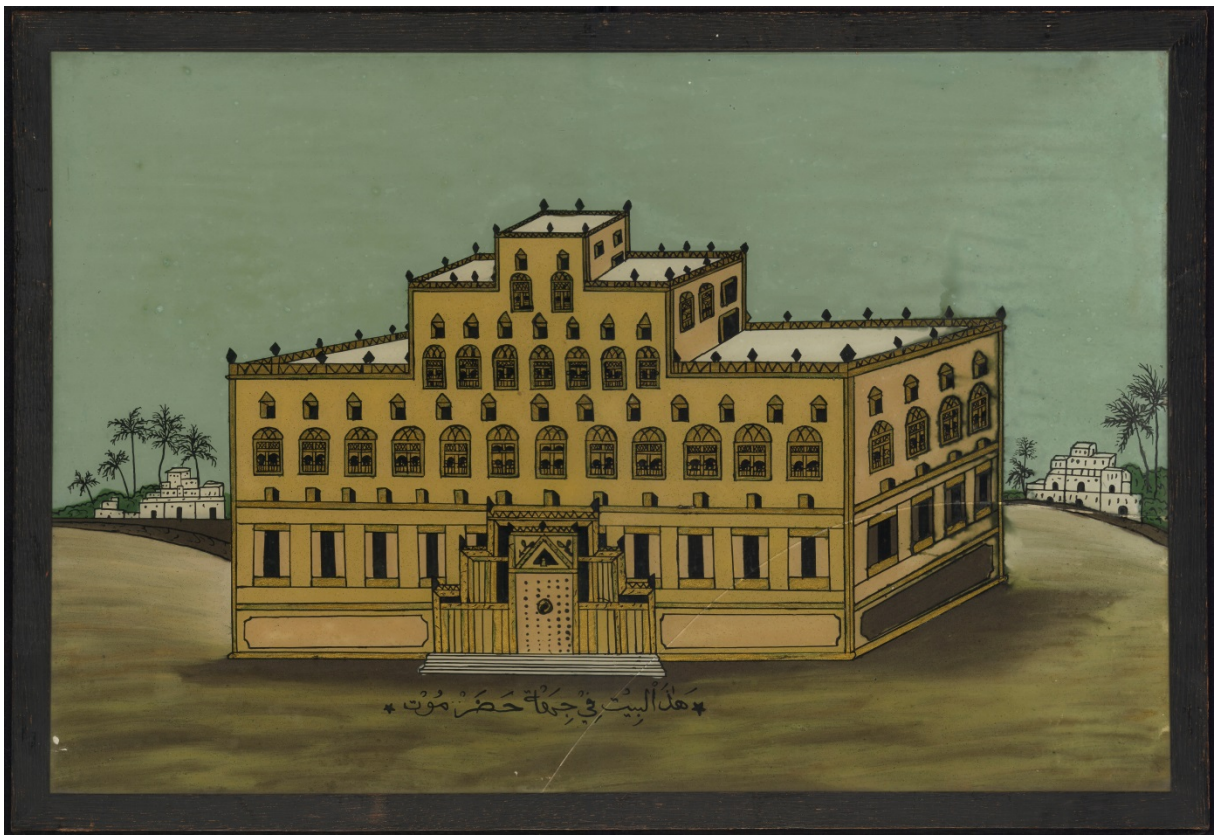
3. Land of Origin: Hadramaut

Hadramaut is a barren and poor region in the south of present-day Yemen. In the nineteenth century the region suffered great political instability. For centuries people have emigrated from Hadramaut to countries around the Indian Ocean and also to the more northern parts of the Arabian Peninsula. In the diaspora that emerged a nostalgic attachment to the homeland persisted. Hadramis continued to send their sons to the old homeland for learning the Arabic language properly and for religious education.



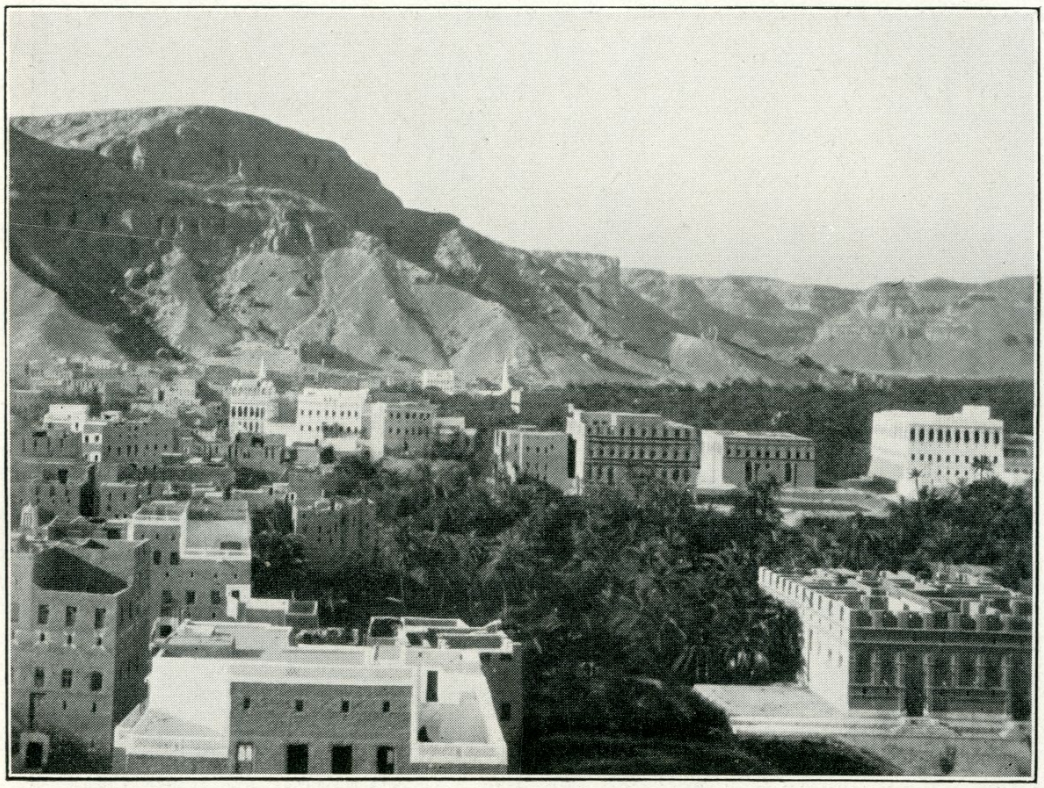
3.1 | Sayyid `Uthman, Atlas `Arabi, Batavia 1891, plaat 4. [M 3o 452]

Sayyid `Uthman made an atlas of Hadramaut, of which only a few copies remain. As the clarification on the copy shown here states, this one was finished on 21 Rabi` al-thani 1309 (= 23 November 1891). The atlas was printed on a lithographic press and hand coloured. It was meant to provide Arabs in the Netherlands East Indies with insight into the land of origin. This picture shows a Hadrami settlement with its characteristic “blocks of flats” of sun-dried bricks, a mosque with a minaret and agricultural fields with irrigation works.



3.2 | Reverse-glass painting of a Hadrami mansion. [Oosters Instituut, Leiden]

This reverse-glass painting was made in Indonesia and shows a Hadrami mansion, as is mentioned in the Arabic caption. This technique, by which an image is painted on the reverse side of a sheet of glass, was still in use in the 1960s. For instance, there are many known reverse-glass paintings of the Great Mosque in Mecca.



The palaces of Terīm.

3.3 | D. van der Meulen and H. von Wissmann, *Hadramaut: Some of its mysteries unveiled*, Leiden 1932, illustration opposite page 136. [888 C 40]

Daniël van der Meulen (1894–1989), a student of Christiaan Snouck Hurgronje, served as, amongst other things, a diplomat in Jeddah, not far from Mecca. He undertook exploratory expeditions to Hadramaut, mostly in the company of the German geographer Hermann von Wissmann. This photograph was taken in the city of Tarim in the middle of the mountains.

3.4 | Daniël van der Meulen. Picture of the harbour of al-Mukalla (Yemen), 1944. [KIT neg. 1001 6041 / VI 95]

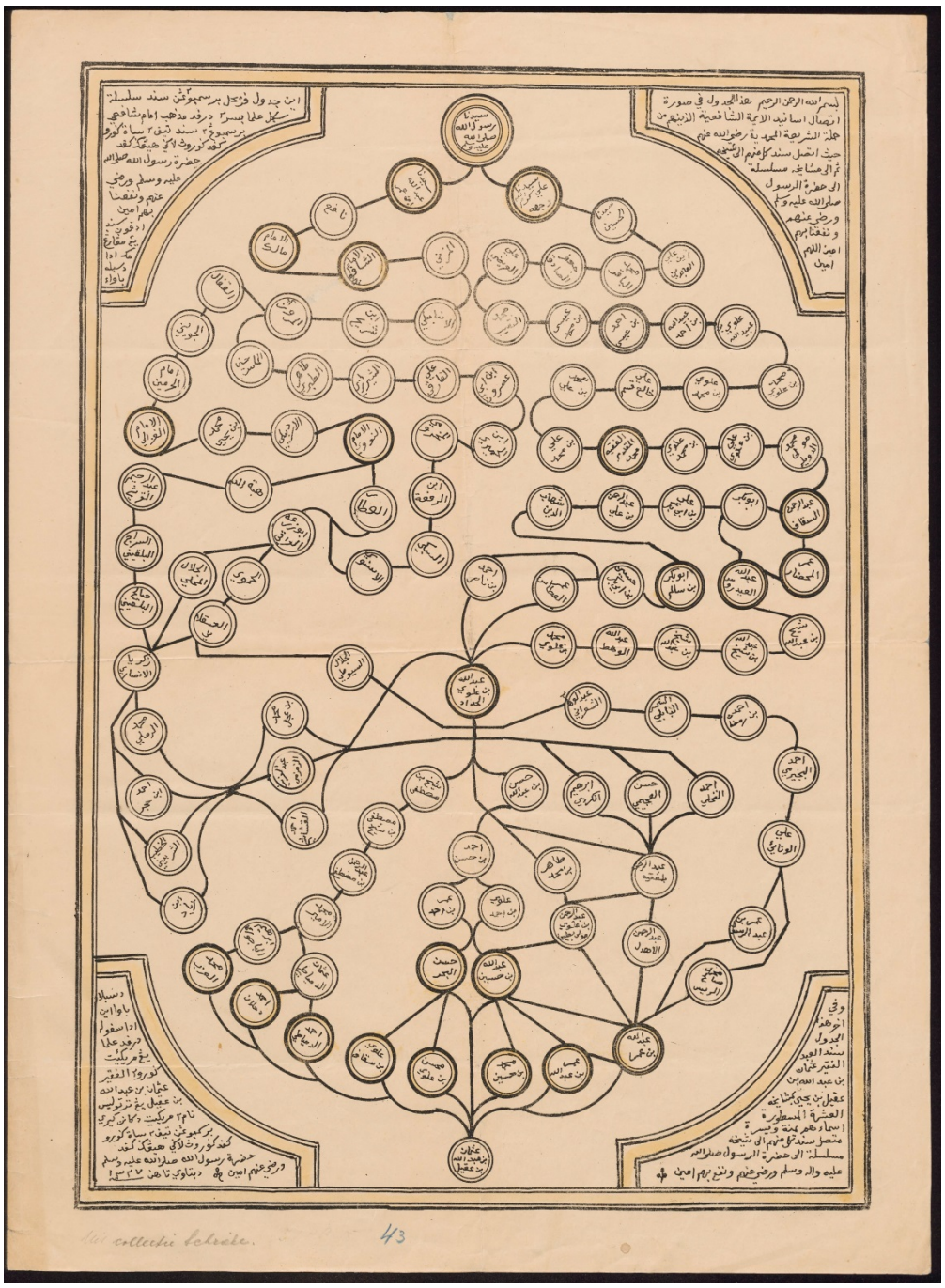
Photograph of the Hadrami port of al-Mukalla. It was taken by the Dutch diplomat Daniël van der Meulen in 1944. In the background the characteristic architecture is visible.

4. Education in Mecca

Mecca is the holiest city of Islam and the destination for the annual pilgrimage, the Hajj. In the time of Sayyid `Uthman Mecca formed part of the Ottoman Empire. Pilgrims from Southeast Asia traditionally made up a large part of the total number of pilgrims. This increased further with the introduction of steam shipping in the second half of the nineteenth century. Until the early twentieth century Mecca was an important place for religious education, and Muslims from around the world came to deepen their religious knowledge with famous scholars who taught in the Great Mosque. Sayyid `Uthman also studied in Mecca before his return to the Indies in 1862. His main teacher was Ahmad ibn Zayni Dahlan (d. 1886). Muslim scholars have also printed their publications in Mecca, especially in the modern Government Printing Office (al-Matba`a Miriyya).

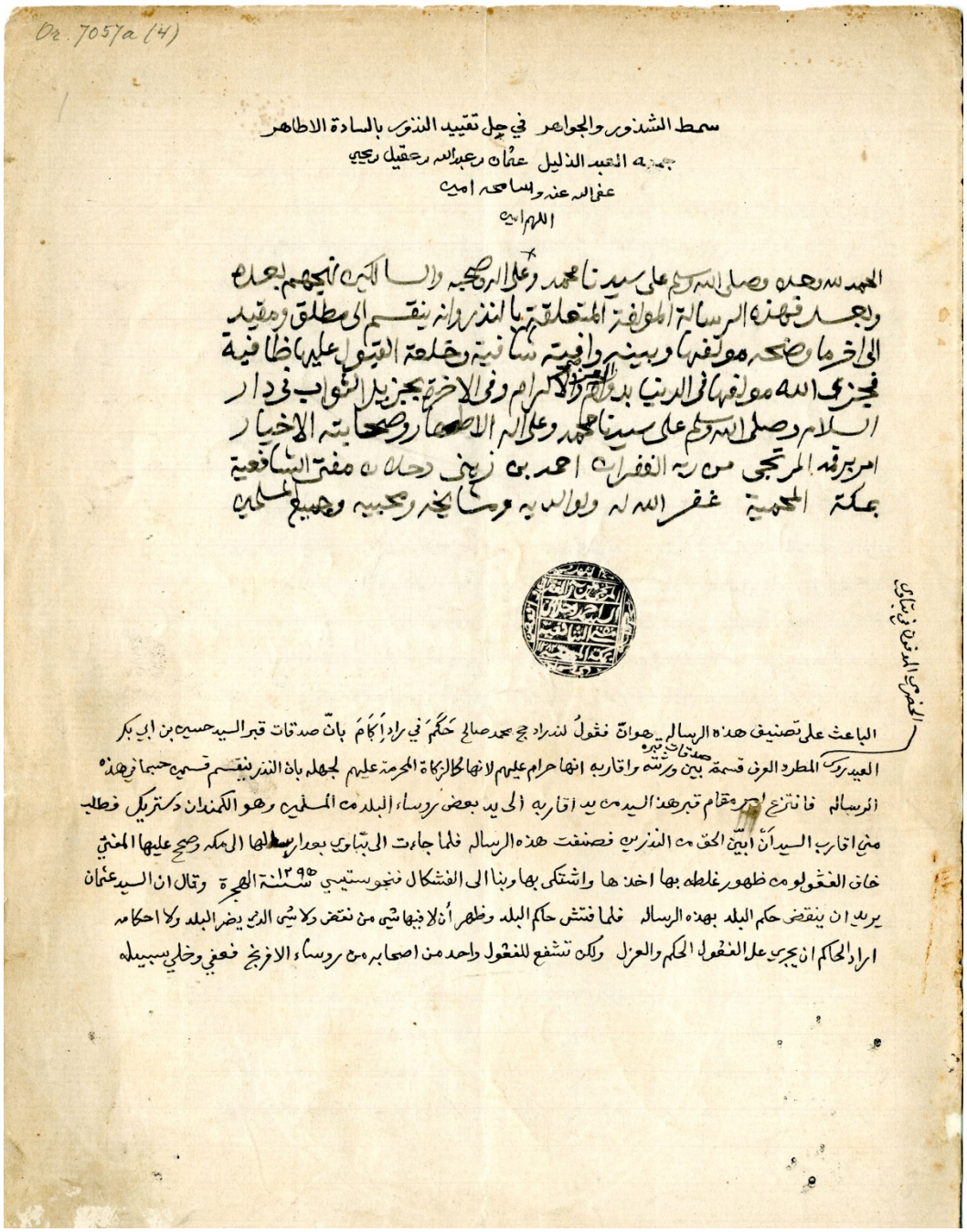
4.1 | `Abd al-Ghaffar ibn `Abd al-Rahman al-Baghdadi, Photograph of the Ka`ba and the Great Mosque in Mecca, ca. 1887. [Or. 12.288 J: 41]

Photograph from around 1887 of the Great Mosque in Mecca, made at the request of Christiaan Snouck Hurgronje by his local assistant, the medical doctor `Abd al-Ghaffar. In the middle of the main square stands the Ka`ba, the most famous sanctuary and geographical centre of Islam. The Ka`ba is the structure where the faithful from around the world direct their prayers and around which the pilgrims walk as part of the pilgrimage ritual.



4.2 | Scholarly genealogy of Sayyid `Uthman, Batavia 1909. [Plano 53 F 1: 43]

This poster was created by Sayyid `Uthman in 1909 and shows his intellectual genealogy. The family tree starts with the Prophet Muhammad - the source of all Islamic knowledge - and ends at the bottom with Sayyid `Uthman himself. The layer directly above him is formed by his direct teachers who have been put in a dark coloured circle. Among them are his Meccan teachers.



4.3 | Manuscript by Sayyid `Uthman, *Simt al-shudhur*, bearing the seal of Ahmad Dahlan [Or. 7057a (4): 3]

Sayyid `Uthman's most famous teacher in Mecca was the famous scholar Ahmad ibn Zayni Dahlan (d. 1886). After his return to Batavia, Sayyid `Uthman remained in touch with him by post. He often asked Dahlan for formal approval (taqriz) of his writings. Here we see such an approval on the manuscript of a work of Sayyid `Uthman, confirmed by Dahlan's personal seal.

4.4 | Sayyid `Uthman, *Simt al-shudhur*, Batavia 1877. [8195 C 42]

Opening page of the printed edition of the *Simt al-shudhur* (“The Bead Necklace”). This text was only published after explicit endorsement from Ahmad Dahlan (see also above, Nl. 4.3). The book deals with the question of who is entitled to the gifts laid by pilgrims on the holy grave of a sayyid.

4.5 | Picture of the Ottoman Government Printing Office in Mecca. In: C. Snouck Hurgronje, *Bilder aus Mekka*, Leiden 1889, plate 6. [21522 A 17]

Mecca housed the modern printing establishment al- Matba`a al-al-Miriyya, which was in the hands of the Ottoman government. Works by Sayyid `Uthman were also printed here.

5. Contacts with the Colonial Elite

After his return to Batavia in 1862, Sayyid `Uthman came into contact with the Dutch administrative elite. A celebrity of that time was Karel Frederik Holle (1829-1896). Holle was tea planter in West Java and Honorary Advisor for Native Affairs. Through his contacts with Holle in the 1880s Sayyid `Uthman realized that cooperating with the colonial administration could help him to spread his message of Islam. In addition to Holle, Sayyid, `Uthman maintained contacts with other Dutchmen, including L.W.C. van den Berg (1845-1927), who held various positions in the colonial government from 1870 until he returned to the Netherlands in 1887.

5.1 | Woodbury & Page, Portrait of Karel Frederik Holle, Batavia, ca. 1880. [KITLV 33502]

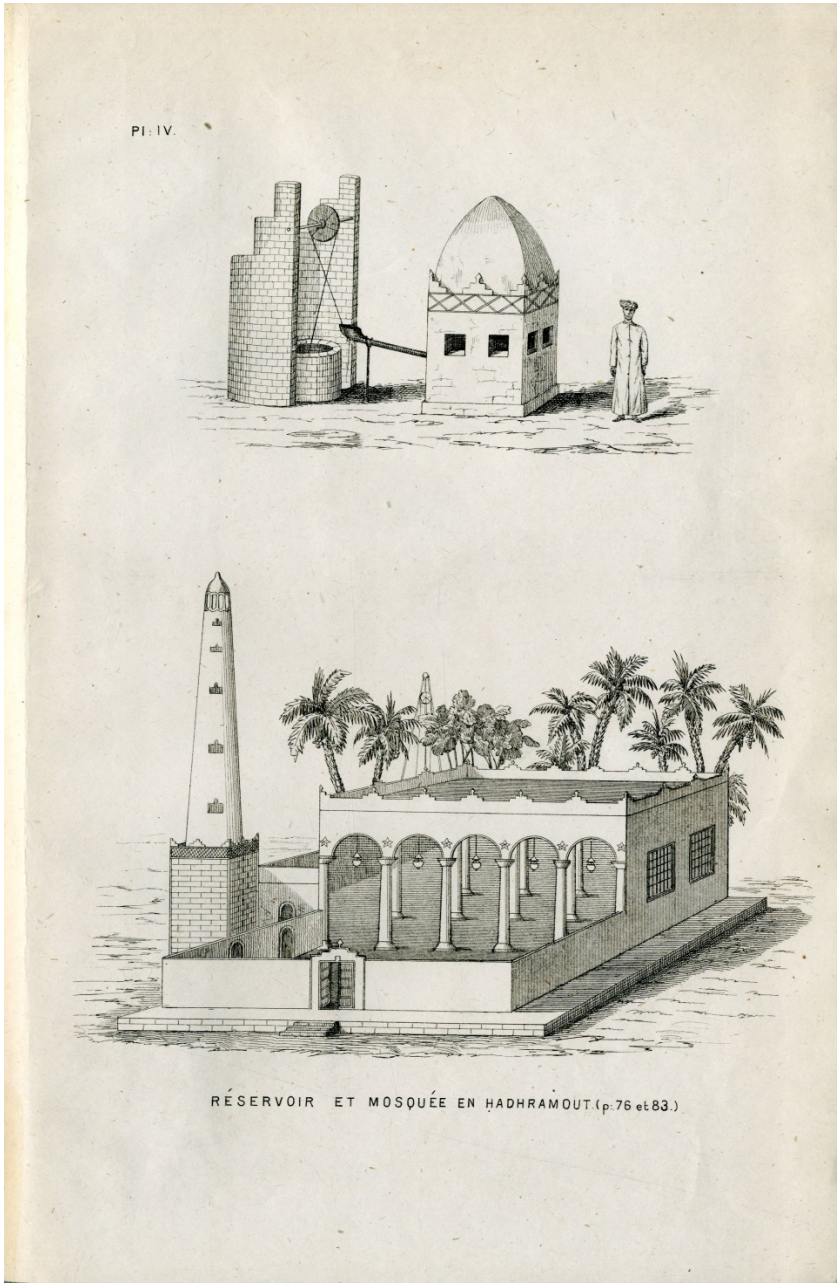
Karel Frederik Holle (1829-1896) was first and foremost a tea planter, but he was also actively involved in the development of the indigenous farmers in West Java. He had great sympathy for the local population and we see him photographed here wearing Islamic headgear.

5.2 | K. F. Holle, *De aap en de schildpad: Een Soendaneesche fabel voor de Hollandsche jeugd*, Batavia 1885. [1292 A 6]

One of the ways in which K.F. Holle wanted to develop the indigenous population was through education. For this purpose together with his brother Adriaan he produced textbooks in the local language, Sundanese. In 1851 Adriaan Holle published the first book ever printed in Sundanese, the folk tale of the Monkey and the Turtle. This image is taken from the 1885 translation of this Sundanese fable, which Karel made for the “Dutch youth” in the colonies.

5.3 | Group portrait of professors at the Indian Institute Delft, 1889. [Private Collection]

From 1878 L.W.C. van den Berg (1845-1927) was Advisor for Eastern Languages and Mohammedan Law, and in this capacity he became acquainted with Sayyid `Uthman. He retained this position until 1887, when he returned to the Netherlands and accepted a professorship at the Indian Institute Delft, where officials were trained for the colonial service. In this photograph from 1889, we see him on the left-hand side among the other teachers of the Indian Institute.



5.4 | L.W.C. van den Berg, *Le Hadhramout et les colonies arabes dans l'Archipel indien*, Batavia 1886, plate 4. [880 B 8]

The colonial government regarded the Arabs in the Netherlands East Indies as potential troublemakers. Consequently, Van den Berg was commissioned by the Governor-General to make a study of this section of the population. In the resulting book from 1886 Sayyid `Uthman is praised for his loyal attitude towards the Government. In preparing this book, Van den Berg used sketches, like these images of a well and a mosque, obtained from Sayyid `Uthman. Sayyid `Uthman used the same sketches for his own book *Atlas `Arabi*.

6. Christiaan Snouck Hurgronje

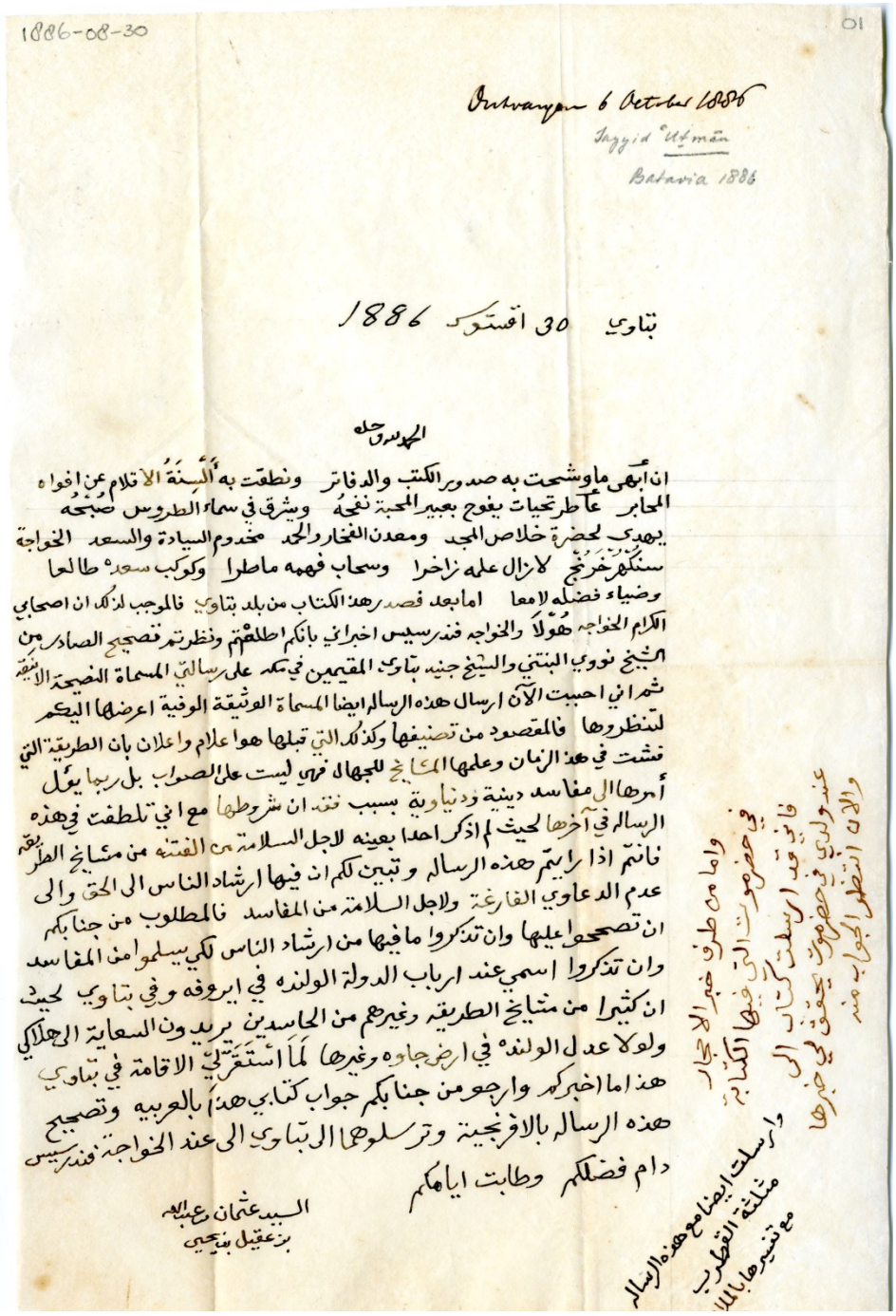
The best known Dutch scholar of Islam is Christiaan Snouck Hurgronje (1857-1936). He was professor of Arabic in Leiden from 1907 to 1927. Prior to that, between 1889 and 1906, he was advisor for Dutch Islam policies in the Dutch East Indies. Before Snouck arrived in Batavia in 1889, he had already corresponded from Leiden with Sayyid `Uthman in Batavia. As a result, he was convinced of his sincere support for the colonial Government. Immediately after his arrival in the Indies, Snouck engaged Sayyid `Uthman as his assistant and informant. This collaboration was a success and from 3 May 1891 Sayyid `Uthman's position was formalized as "Honorary Advisor for Arab Affairs"

6.1 | Christiaan Snouck Hurgronje in a bivouac in Aceh, 1898. [KITLV 31910]

From 1873 the Netherlands was at war with the Sultanate of Aceh. Snouck Hurgronje was involved as a consultant, because Islam was a major factor in the motivation and organization of the Acehnese fighters. Snouck was active in Aceh, gathering information relevant to the military expeditions. In this photograph from 1898, we see him on the far left wearing a helmet in a bivouac in Aceh led by Colonel J.B. van Heutsz.

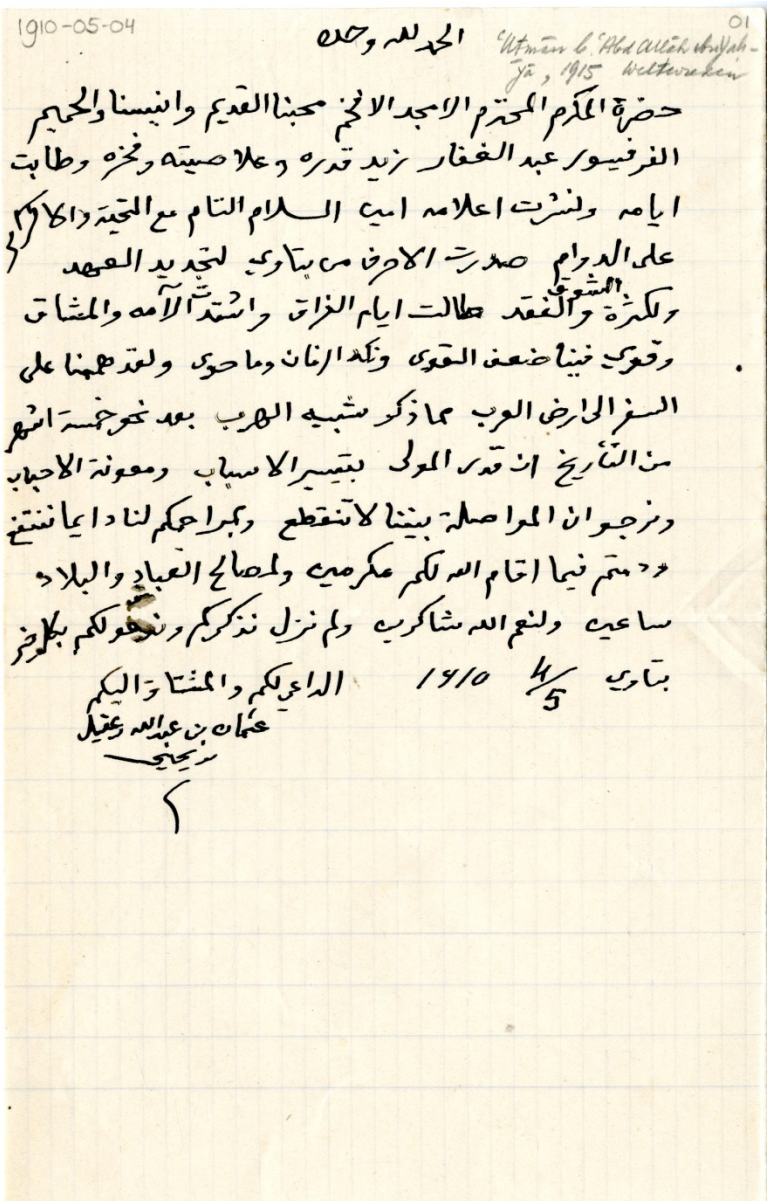
6.2 | Charls & van Es & Co, Portrait of Christiaan Snouck Hurgronje in Batavia, ca. 1890. [Private Collection]

Hardly any photographs of Snouck Hurgronje are known from his life in the Indies. This was probably due to the fact that he led his life mainly in native circles. Here we see a picture which was probably taken shortly after his arrival in Batavia by the firm Charls & van Es & Co. in Batavia.



6.3 | Letter from Sayyid `Uthman to C. Snouck Hurgronje, Batavia, 30 August 1886. [Or. 8952 A: 1023]

We know of three letters from Sayyid `Uthman to Snouck Hurgronje before 1889, when the latter was still living in the Netherlands and the two men had never met each other. In these Arabic letters Sayyid `Uthman addresses him formally as “Mr. (or Professor) Snouck Hurgronje”. This example dates from 30 August 1886.



6.4 | Letter from Sayyid `Uthman to C. Snouck Hurgronje, Batavia, 4 May 1910. [Or. 8952 A: 1024]

Sayyid `Uthman and Snouck Hurgronje continued to correspond after they had met in the Indies; sometimes when Snouck was on expedition outside Batavia, but also after Snouck's return to the Netherlands. In these letters, Sayyid `Uthman addresses Snouck with his Muslim name, which he had adopted in Mecca in 1885, `Abd al-Ghaffar. This shows that after they had met in person Sayyid `Uthman regarded Snouck as a Muslim. Here is an example from 4 May 1910.

6.5 | Photograph of the Oude Tamarindelaan, Weltevreden, ca. 1880. [Rijksmuseum Volkenkunde, A72-18]

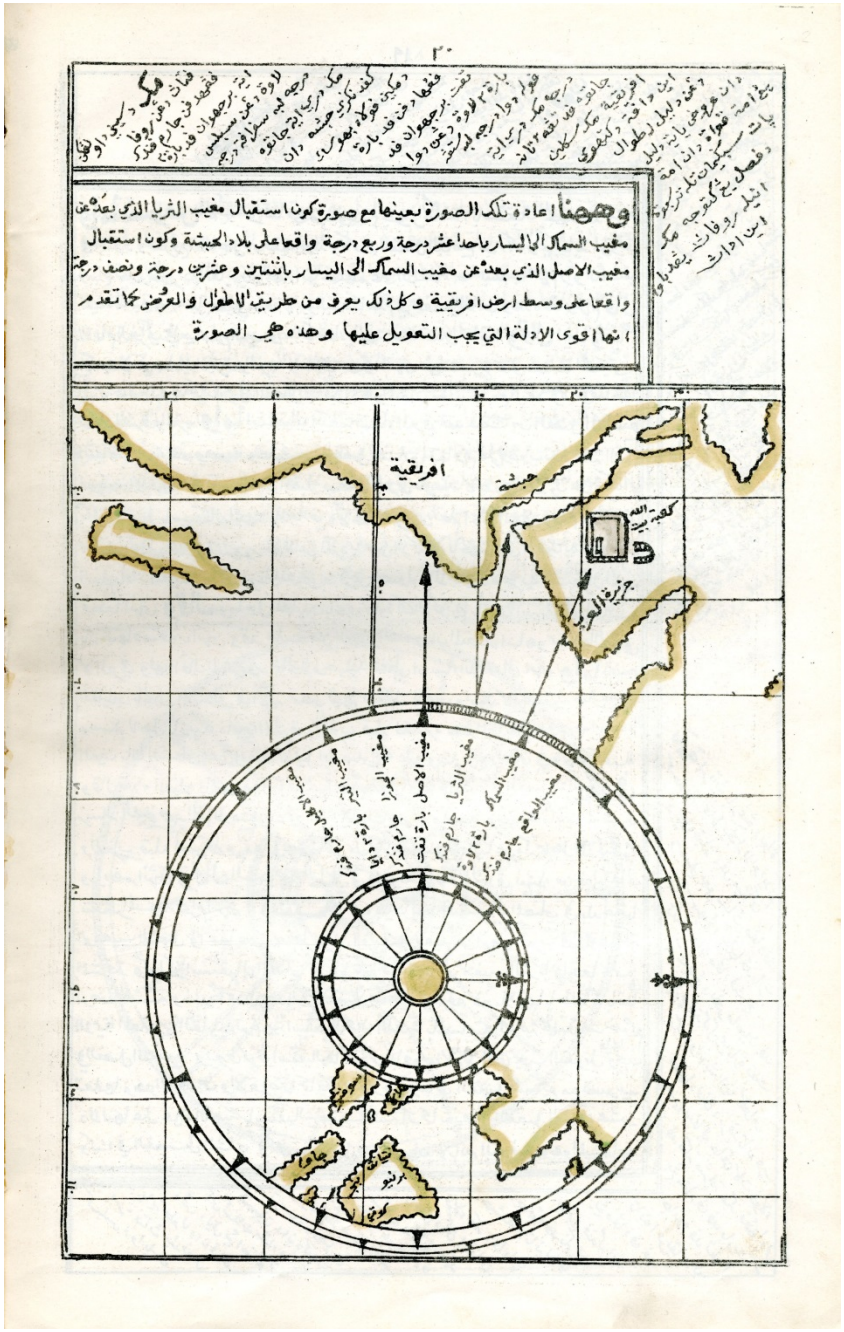
In Batavia Snouck Hurgronje lived at several addresses, but never among the European administrative elite. In the last years of his Dutch East-Indian period he lived south of the city centre in the district of Weltevreden in the *Oude Tamarindelaan*, now Jalan K.H. Wahid Hasyim.

7. The Writings of Sayyid `Uthman

Sayyid `Uthman was a prolific writer and we know of more than 150 of his works in Arabic and Malay. Much of his work consists of traditional Islamic tracts which are fully consistent with the orthodox Islamic teachings of that time. These may not be innovative works, but they are interesting as a reflection of Muslim life during his era. In addition, he also wrote pamphlets in which he reacts directly to all kinds of events in his surroundings. Sayyid `Uthman printed his writings on his own lithographic press in Batavia.

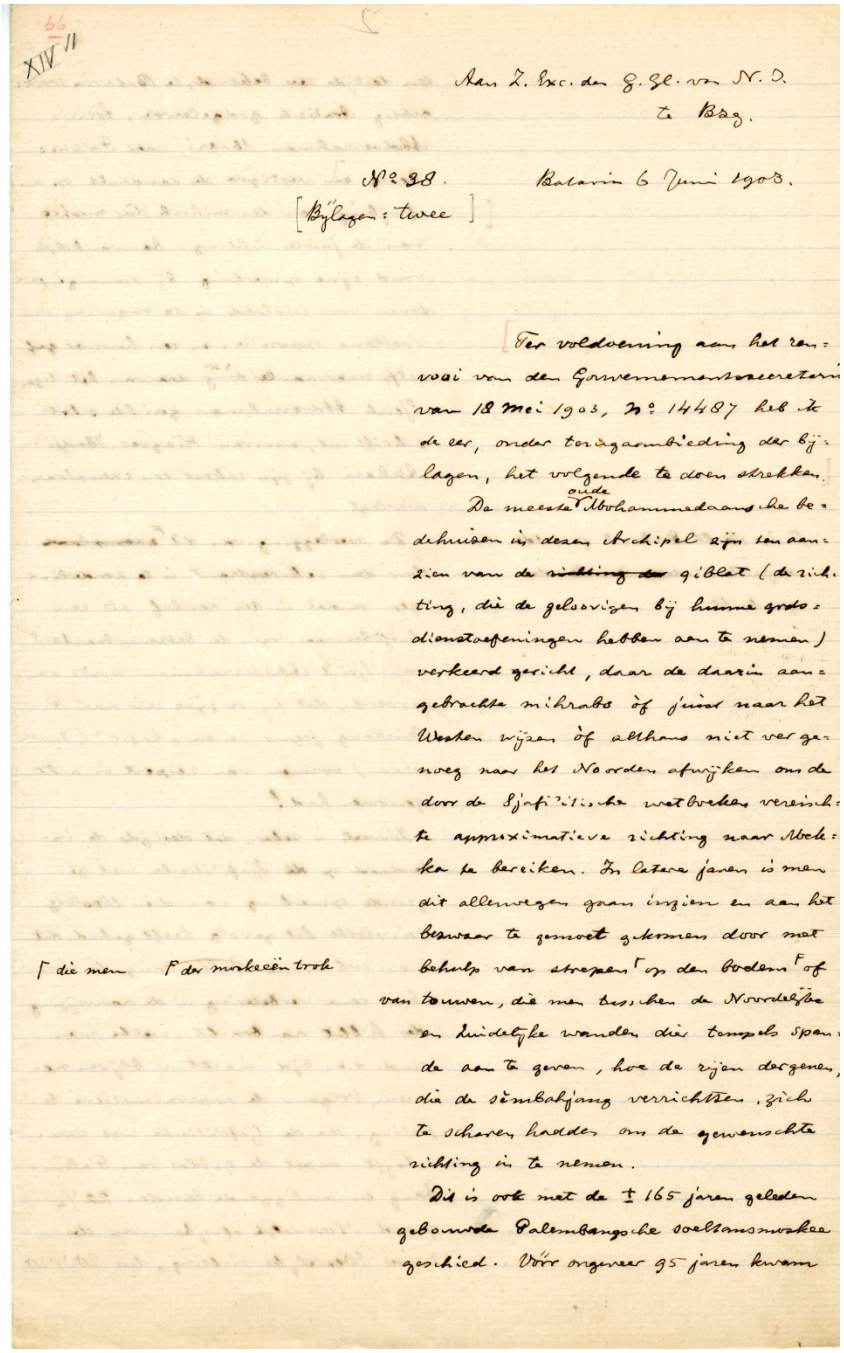
7.1 | Lithographic stone, dated 1828-1829 CE. [21.555 C]

An example of a stone like the ones Sayyid `Uthman used to print lithographs with. First, the text to be printed was written in mirror writing on a flat limestone using a greasy substance. Subsequently, the stone was covered with ink, which adhered to the greasy parts, but not to the rest of the stone. Next, the text was printed on a sheet of paper. The result is a text that looks like a manuscript. On this stone two copies of a Malay sultan's letter have been written, both dated 1244 AH (1828-1829 CE), an exceptionally early date for lithographic printing in the Malay world.



7.2 | Sayyid `Uthman, *Tahrir aqwa al-adilla fi tahsil `ayn al-qibla*, Batavia 1902, p. 20. [900 A 34]

In Islam, the ritual prayer must be performed in the direction of Mecca, the qibla. Likewise a mosque should be built facing this direction. However, this was often not the case and this booklet, written and printed by Sayyid `Uthman, deals with the establishment of the correct direction of prayer. This small map shows that the qibla was not directed towards Mecca, but incorrectly to Ethiopia.



7.3 | Advice from Snouck on the qibla issue, with handwritten additions by Sayyid `Uthman, 6 June 1903. [Or. 18.097 S 64: 21]

At times the colonial Government also dealt with the proper direction of prayer. On 6 June 1903, Snouck Hurgronje sent this piece of advice to the Governor-General. This original illustrates how things probably worked: Snouck wrote the actual advice in Dutch, but the technical Islamic details were provided by Sayyid `Uthman. The latter have been appended in Malay.

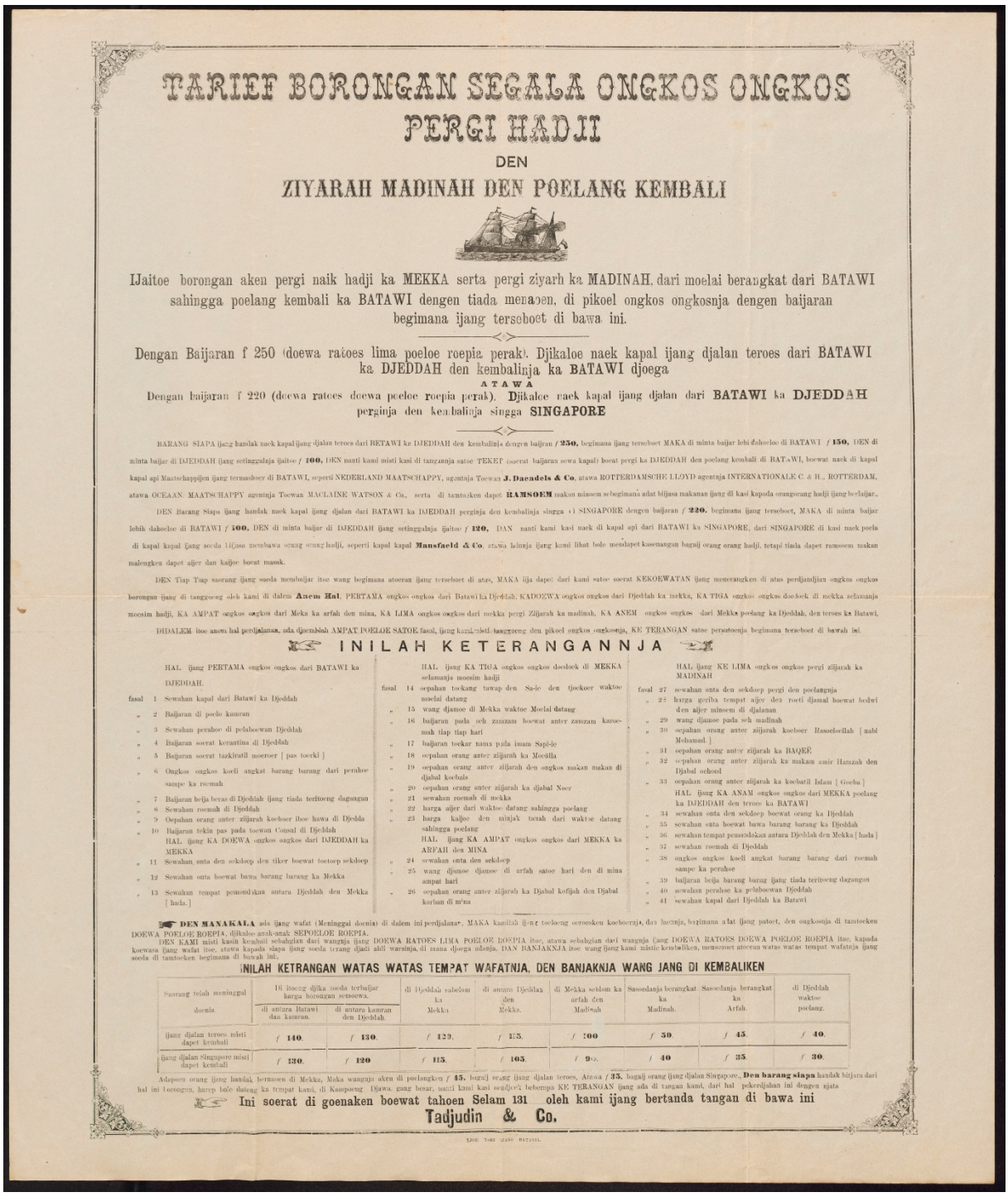
8. Pilgrimage to Mecca

In principle every Muslim must make the pilgrimage to Mecca, the *Hajj*, once in his or her life. Every year, large numbers of pilgrims departed in groups from the Dutch East Indies to the Holy Land. There was a great demand for organized tours. Depending on the type of booking, these tours could include: the journey from Batavia by ship to the port city of Jeddah in the Arabian Peninsula and back, transportation to the Holy City and other places, the services of a local pilgrim's guide, food and lodgings. Arab travel agents, such as the firm Tadjudin & Co., were also active in this market. They booked passages on Dutch and British steamships. In his capacity as an eminent Islamic scholar, Sayyid `Uthman was closely involved in the pilgrimage.

ANGKATAN SLUYTERS & CO
ORANG NAIK HADJI
KAPAL DARI ORANG BANGSA ISLAM
كفل دارج اورغ بغسا اسلام
SLUYTERS & CO
G. KOLFF & Cº WELT
51 H 5

8.1 | Advertisement for Sluyters & Co. Weltevreden: G. Kolff & Co., first half of the 20th century. [KITLV 51 H 5]

Poster advertising the services of Sluyters & Co for the pilgrimage to Mecca and other holy places of Islam.



TARIEF BORONGAN SEGALA ONGKOS ONGKOS PERGI HADJI

DEN

ZIYARAH MADINAH DEN POELANG KEMBALI

IJaitoe borongan aken pergi naik hadji ka MEKKA serta pergi ziyarh ka MADINAH, dari moelai berangkat dari BATAWI sahingga poelang kembali ka BATAWI dengen tiada menaoen, di pikoel ongkos ongkosnja dengen baijaran begimana ijang tersebоet di bawa ini.

Dengan Baijaran f 250 (doewa ratoes lima poeloe roepia perak). Djikaloe naek kapal ijang djalan teroes dari BATAWI ka DJEDDAH den kembalinja ka BATAWI djoega

ATAWA

Dengan baijaran f 220 (doewa ratoes doewa poeloe roepia perak). Djikaloe naek kapal ijang djalan dari BATAWI ka DJEDDAH perginja den kembalinja singga SINGAPORE

BARANG SIAPA ijang handak naek kapal ijang djalan teroes dari BETAWI ka DJEDDAH den kembalinja dengen baijaran f 250, begimana ijang tersebоet MAKA di minta baijar lebi dahoeloe di BATAWI f 150, DEN di minta baijar di DJEDDAH ijang setinggalaja ijaitoe f 100, DEN nanti kami misti kasi di tanzannja satoe TEKET (soerat baijaran sewa kapal) boeat pergi ka DJEDDAH den poelang kembali di BATAWI, boewat naek di kapal kapal api Maatschappijen ijang termasoek di BATAWI, seperti NEDERLAND MAATSCHAPPY, agentaja Toewan J. Daendels & Co, atawa ROTTERDAMSCHE LLOYD agentaja INTERNATIONALE C. & H., ROTTERDAM, atawa OCEAAN MAATSCHAPPY agentaja Toewan MACLAINE WATSON & Co., serta di tamtoeken dapet RAMSOEM makan minoem sebegimana adat bijasa makanan ijang di kasi kapada orangorang hadji ijang berlajar.

DEN Barang Siapa ijang handak naek kapal ijang djalan dari BATAWI ka DJEDDAH perginja den kembalinja singga di SINGAPORE dengen baijaran f 220, begimana ijang tersebоet, MAKA di minta baijar lebih dahoeloe di BATAWI f 100, DEN di minta baijar di DJEDDAH ijang setinggalaja ijaitoe f 120, DAN nanti kami kasi naek di kapal api dari BATAWI ka SINGAPORE, dari SINGAPORE di kasi naek poela di kapal kapal ijang soeda lijasa membawa orang orang hadji, seperti kapal kapal Mansfield & Co, atawa lainja ijang kami lihat bole mendapet kasenangan bagaj orang orang hadji, tetapi tiada dapet ramsoem makan malengken dapet adjer dan kadjoe boeat masak.

DEN Tiap Tiap saorang ijang soeda membajar itoe wang begimana atoeran ijang tersebоet di atas, MAKA ija dapet dari kami satoe soerat KEKOEWATAN ijang menerangken di atas perdjandjian ongkos ongkos borongan ijang di tanggoeng oleh kami di dalem Anem Hal, PERTAMA ongkos ongkos dari Batawi ka Djeddah, KADOEWA ongkos ongkos dari Djeddah ka mekka, KA TIGA ongkos ongkos doeloek di mekka sehanaja moesim hadji, KA AMPAT ongkos ongkos dari Meka ka arfah den mina, KA LIMA ongkos ongkos dari mekka pergi Zijarah ka madinah, KA ANEM ongkos ongkos dari Mekka poelang ka Djeddah, den teroes ka Batawi.

DIDALEM itoe anem hal perdjalanan, ada djoemlah AMPAT POELOE SATOE fasal, ijang kami misti tanggoeng den pikoel ongkos ongkosnja, KE TERANGAN satoe persatoenja begimana tersebоet di bawah ini.

INILAH KETERANGANNJA

HAL ijang PERTAMA ongkos ongkos dari BATAWI ka DJEDDAH.

fasal 1 Sewahan kapal dari Batawi ka Djeddah
„ 2 Baijaran di pedo kanaran
„ 3 Sewahan perahoe di pelaboewan Djeddah
„ 4 Baijaran soerat kerantina di Djeddah
„ 5 Baijaran soerat tazkiratil moeroer [pas toerki]
„ 6 Ongkos ongkos koeli angkat barang barang dari perahoe sampe ka roemah
„ 7 Baijaran beija beras di Djeddah ijang tiada teritoeng dagangan
„ 8 Sewahan roemah di Djeddah
„ 9 Oepahan orang anter zijarah koeboer itoe hawa di Djedda
„ 10 Baijaran tekin pas pada toewan Consul di Djeddah

HAL ijang KA DOEWA ongkos ongkos dari DJEDDAH ka MEKKA

„ 11 Sewahan onta den sekdoep den tiker boewat toetoep sekdoep
„ 12 Sewahan onta boewat bawa barang barang ka Mekka
„ 13 Sewahan tempat pemondokan antara Djeddah den Mekka [hada.]

HAL ijang KA TIGA ongkos ongkos doeloek di MEKKA selamanja moesim hadji

fasal 14 oepahan toekang tawap den Sa-ie den tjoekoer waktoe moelai datang
„ 15 wang djamoe di Mekka waktoe Moelai datang
„ 16 baijaran pada sch zamzam boewat anter zamzam karoemah tiap tiap hari
„ 17 baijaran toekar nama pada imam Sapi-ie
„ 18 oepahan orang anter zijarah ka Mocilla
„ 19 oepahan orang anter zijarah den ongkos makan makan di djabal kochais
„ 20 oepahan orang anter zijarah ka djabal Noer
„ 21 sewahan roemah di mekka
„ 22 harga adjer dari waktoe datang sahingga poelang
„ 23 harga kadjoe den minjak tanah dari waktoe datang sahingga poelang

HAL ijang KA AMPAT ongkos ongkos dari MEKKA ka ARFAH den MINA

„ 24 sewahan onta den sekdoep
„ 25 wang djamoe djamoe di arfah satoe hari den di mina ampat hari
„ 26 oepahan orang anter zijarah ka Djabal koffjah den Djabal korban di mina

HAL ijang KE LIMA ongkos ongkos pergi zijarah ka MADINAH

fasal 27 sewahan onta den sekdoep pergi den poelangnja
„ 28 harga geriba tempat adjer dan roeti djamal boewat bedwi den adjer minoem di djalanan
„ 29 wang djamoe pada sch madinah
„ 30 oepahan orang anter zijarah koeboer Rasoelcollah [nabi Mohamad]
„ 31 oepahan orang anter zijarah ka BAQEE
„ 32 oepahan orang anter zijarah ka makam amir Hamzah den Djabal ochoel
„ 33 oepahan orang anter zijarah ka koebatil Islam [Gooba]

HAL ijang KA ANAM ongkos ongkos dari MEKKA poelang ka DJEDDAH den teroes ka BATAWI

„ 34 sewahan onta den sekdoep boewat orang ka Djeddah
„ 35 sewahan onta boewat bawa barang barang ka Djeddah
„ 36 sewahan tempat pemondokan antara Djeddah den Mekka [hada]
„ 37 sewahan roemah di Djeddah
„ 38 ongkos ongkos koeli angkat barang barang dari roemah sampe ka perahoe
„ 39 baijaran beija barang barang ijang tiada teritoeng dagangan
„ 40 sewahan perahoe ka pelaboewan Djeddah
„ 41 sewahan kapal dari Djeddah ka Batawi

☞ DEN MANAKALA ada ijang wafat (Meninggal doenia) di dalem ini perdjalanan, MAKA kamilah ijang tocloeng oeroesken koeboeroja, dan hartanja, bagimana adat ijang patoet, den ongkosnja di tamtoeken DOEWA POELOE ROEPIA, djikaloe anak-anak SEPOELOE ROEPIA.

DEN KAMI misti kasih kembali sebahgian dari wangnja ijang DOEWA RATOES LIMA POELOE ROEPIA itoe, atawa sebahgian dari wangnja ijang DOEWA RATOES DOEWA POELOE ROEPIA itoe, kapada koewasa ijang wafat itoe, atawa kapada siapa ijang soeda terang djadi ahli warisnja, di mana djoega adanja. DAN BANJAKNJA itoe wang ijang kami mistie kembalikan, mengenai ataoeran watas watas tempat wafatnja ijang soeda di tamtoeken begimana di bawah ini.

INILAH KETRANGAN WATAS WATAS TEMPAT WAFATNJA, DEN BANJAKNJA WANG JANG DI KEMBALIKEN

Saorang telah meninggal doenia.	Di itoeng djika soeda terbajar harga borongan semoewa.		di Djeddah sabelom ka Mekka	di antara Djeddah den Mekka.	di Mekka sebelom ka arfah den Madinah	Sasoedanja berangkat ka Madinah.	Sasoedanja berangkat ka Arfah.	di Djeddah waktoe poelang.
	di antara Batawi dan kanaran.	di antara kanaran den Djeddah.						
ijang djalan teroes misti dapet kembali	f 140.	f 130.	f 129.	f 125.	f 100	f 50.	f 45.	f 40.
ijang djalan Singapore misti dapet kembali	f 130.	f 120	f 115.	f 105.	f 90.	f 40	f 35.	f 30.

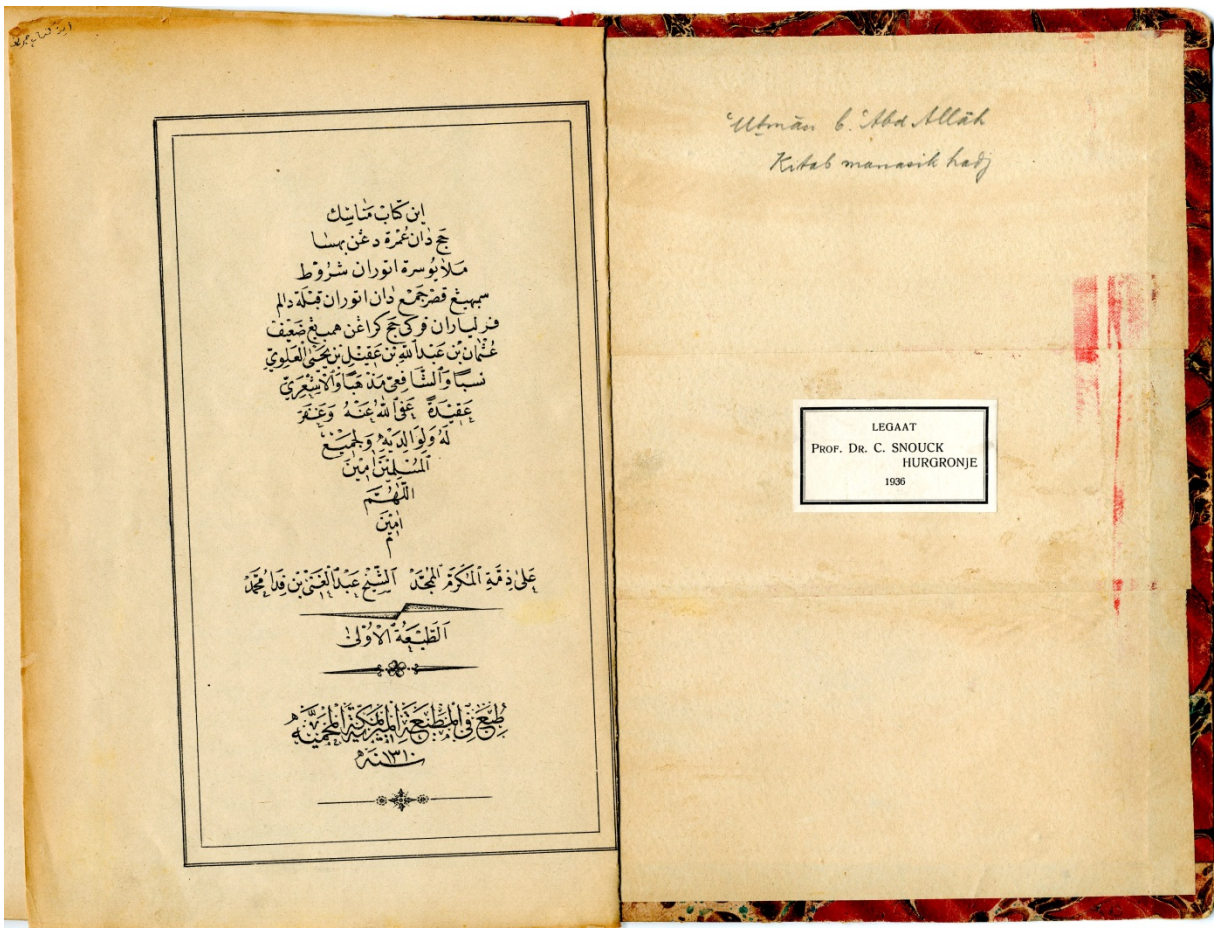
Adapoen orang ijang handak bermoeen di Mekka, Maka wangnja aken di poelangken f 45. bagaj orang ijang djalan teroes, Atawa f 35. bagaj orang ijang djalan Singapore. Den barang siapa handak bitjara dari hal ini lecoengan, harep bole dateng ka tempat kami, di Kampoeng Djawa, gang besar, nanti kami kasi oendjoek beberapa KE TERANGAN ijang ada di tangan kami, dari hal pekerdjahan ini dengen njata

Ini soerat di goenaken boewat tahoen Selam 131 oleh kami ijang bertanda tangan di bawa ini

Tadjudin & Co.

8.2 | Malay poster in Latin script from the travel agent Tadjudin & Co. [Or. 18097 S 1: 4 (32)]

A well-known hajj broker was the company of Muhammad Said and Muhammad Jamal Tadjudin who had offices in Batavia and Jeddah. This is a poster specifying what the prospective pilgrim can expect for their money when booking an arrangement with them.



8.3 | Sayyid `Uthman, *Kitab manasik haji dan `umrah*, 2nd ed., Mecca: al-Matba`a al-Miriyya, 1892. Legacy Snouck Hurgronje, title page. [890 A 32]

The rituals of the hajj are complicated and elaborate. In order to explain this to the believers manuals were (and are) written. This Malay manual was written and printed by Sayyid `Uthman. Interestingly, a number of passages address the needs of pilgrims who come from the Dutch East Indies; for example, how to establish the direction of prayer to Mecca during the various stages of the journey.

8.4 | Pilgrims from Palembamg (Sumatra). In: C. Snouck, *Bilder-Atlas zu Mekka*, Den Haag 1888, plate 33. [21.522 A 16]

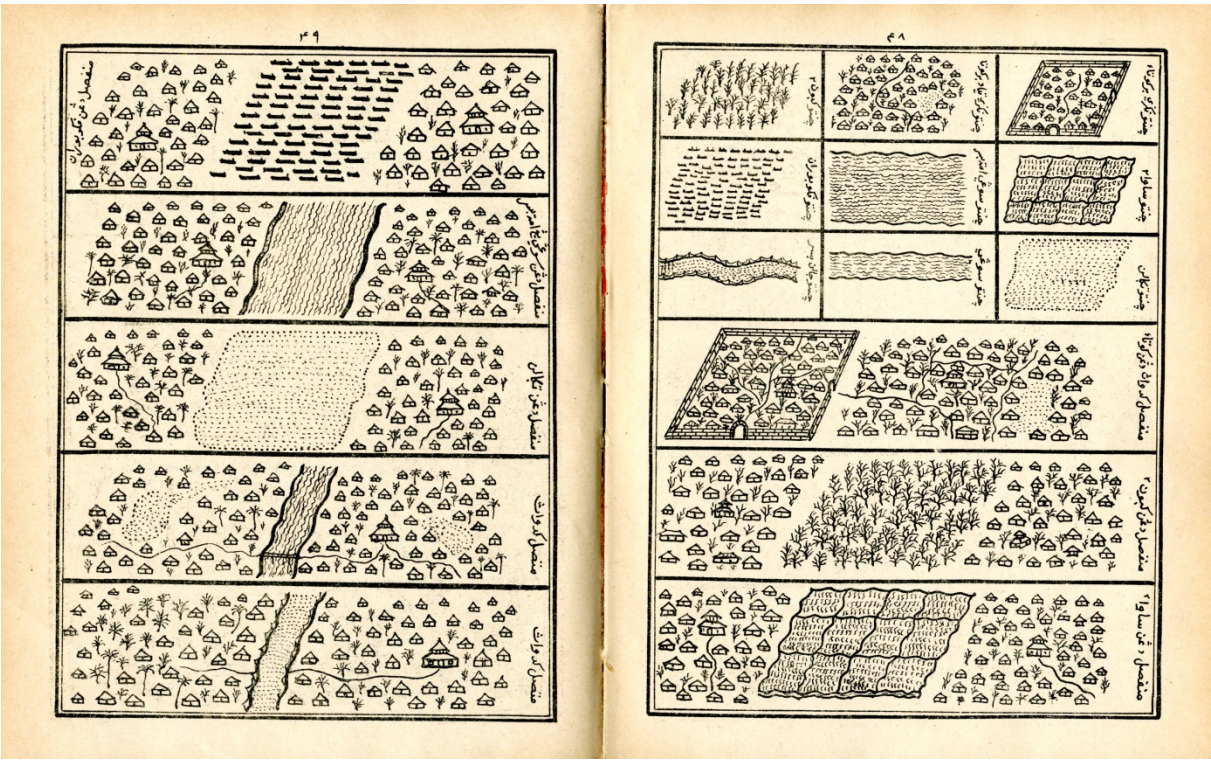
The colonial government was highly suspicious of the pilgrims to Mecca. They were seen as potential rebels who could cause problems after returning to the Indies. According to Snouck Hurgronje, this fear was unfounded, since: “[The pilgrims] come back just as wise and ignorant, just as fanatical and tolerant as they had started the journey a few months earlier.”

8.5 | Dutch East Indian pilgrims in Jeddah, ca. 1909-1911. [Or. 26.365 D: 7]

All Dutch pilgrims were registered in the Dutch consulate in Jeddah, so that the government knew of individuals who travelled from the Dutch East Indies to Arabia. Behind the desk we see Consul N. Scheltema, and on the far left a staff member of the consulate, who has been identified as Haji Agus Salim, one of the founding fathers of independent Indonesia.

9. Controversy about a Mosque

Wherever Muslims live, there are various types of mosques, but the Shari`a permits only one “Grand Mosque” or Friday Mosque for the joint Friday prayer in a single territory. In Palembang (South Sumatra) the Sultan’s Mosque was traditionally used for this. However, in 1893 a member of the local elite erected a new mosque and when he wanted to use this for the common Friday service, a controversy about the legitimacy of this arose. Eventually, Sayyid `Uthman, a recognized expert in the field of the Shari`a, was approached to give his opinion on the conflict.

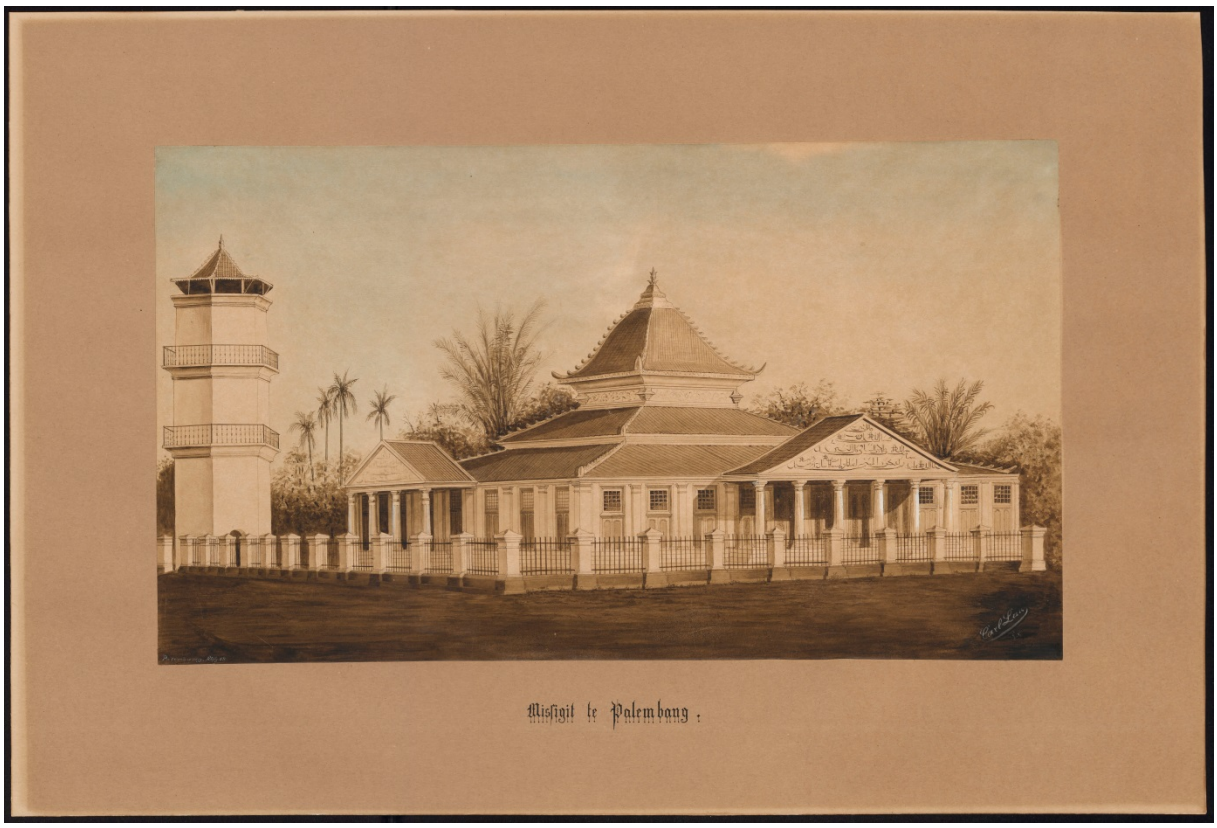


9.1 | Sayyid `Uthman, *Jam` al-fawa'id mimma yata`allaqu bi-salat al-jum`a wa ʾl-masajid*, Batavia 1893, pp. 48–49. [8197 D 16]

The position and accessibility of a mosque for believers are important factors when assessing whether a mosque can serve as a Friday mosque. Here we see a Malay tract by Sayyid `Uthman from 1893, in which he rejects the recognition of the new mosque in Palembang as a Friday Mosque. The displayed pages show a number of drawings to indicate under what circumstances a new mosque may be considered as a Friday Mosque in relation to an already existing Friday mosque.

9.2 | Mosque in Angke, Batavia, ca. 1930. [KITLV 89270]

Here we see a picture of a simple prayer house in Angke in Batavia. This type of building is sometimes also called a mosque, but is not intended for the communal Friday prayer.



9.3 | C. Lau, Watercolour of the “Messigit” (mosque) in Palembang, 20 May 1882. [Oosters Instituut]

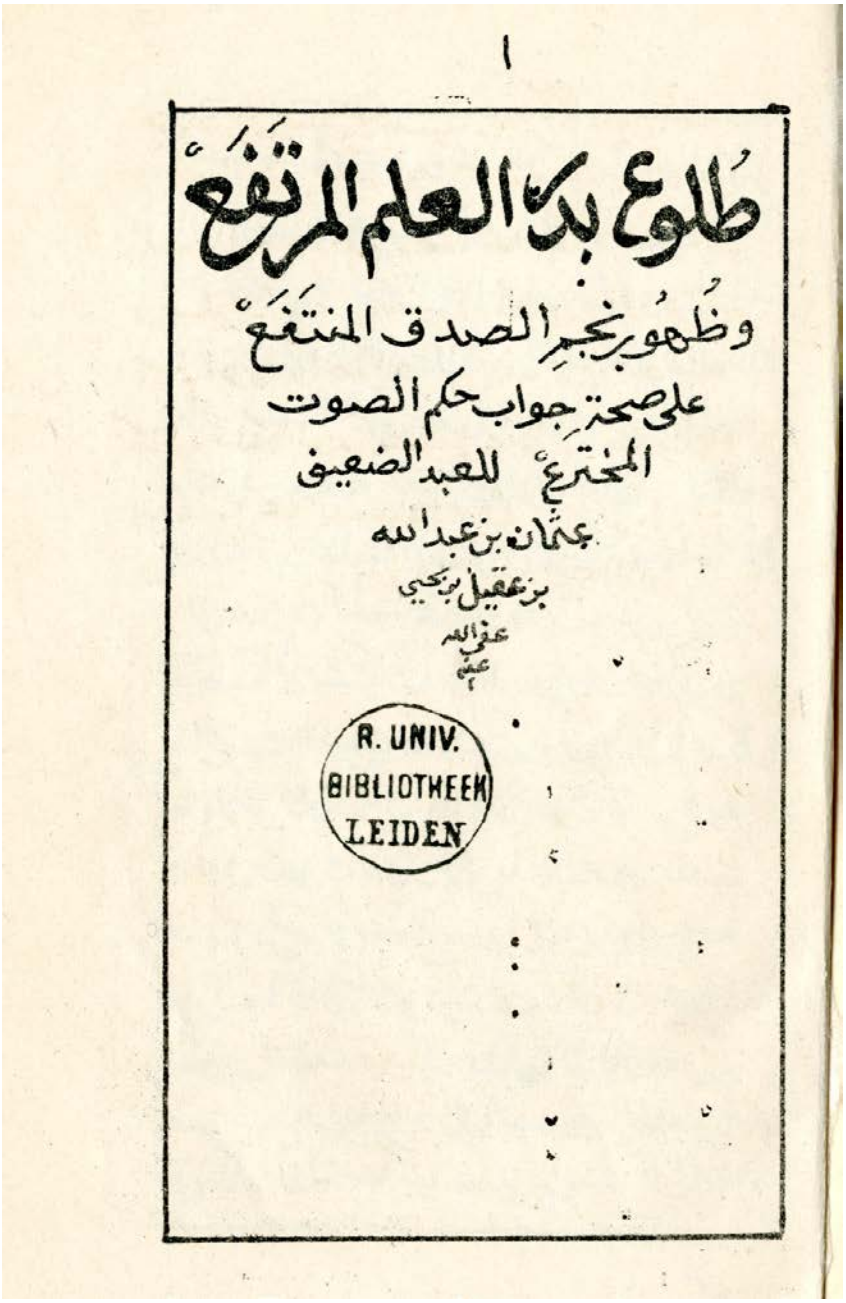
This drawing shows the Sultan’s Mosque of Palembang in 1882. Traditionally, the common Friday service was held here.

9.4 | Ahmad Khatib, *Sulh al-jama`atayn bi-jawaz ta`addud al-jum`atayn*. Mecca: al-Matba`a al-Miriyya, 1894, pp. 2-3. [891 B 4]

Subsequent to Sayyid `Uthman's rejection of the new Friday mosque in Palembang, supporters of the proposal directed themselves to Ahmad Khatib Minangkabawi (1860-1916). He was a well-known Islamic scholar from Mingakabau (West Sumatra), who taught in Mecca. He thought that the new mosque could indeed be used as a Friday mosque. Consequently, a long and persistent polemic between him and Sayyid `Uthman arose. This Arabic treatise contains an attack by Ahmad Khatib on Sayyid `Uthman.

10. Recordings of the Qur'an: Lawful or Not?

In 1899, an Arab travelled through Java with a phonograph, the forerunner of the gramophone. The device did not work with plates but with cylinders of wax, which were used to both record and play back sounds. The phonograph, developed in 1878 by Thomas Alva Edison (1847-1931), was at that time a novelty in the Indies, and the Arab owner used the device as a special attraction to make money. After recordings of Qur'anic verses and the call to prayer were played, the phonograph caught the attention of Sayyid `Uthman.



10.1 | Sayyid `Uthman, *Tulu` badr al-`ilm al-murtafa` wa-zuhur najm al-sidq al-muntafa` `ala sihhat jawab hukm al-sawt al-mukhtara`*, Batavia, 20 September 1899. [8206 F 6]

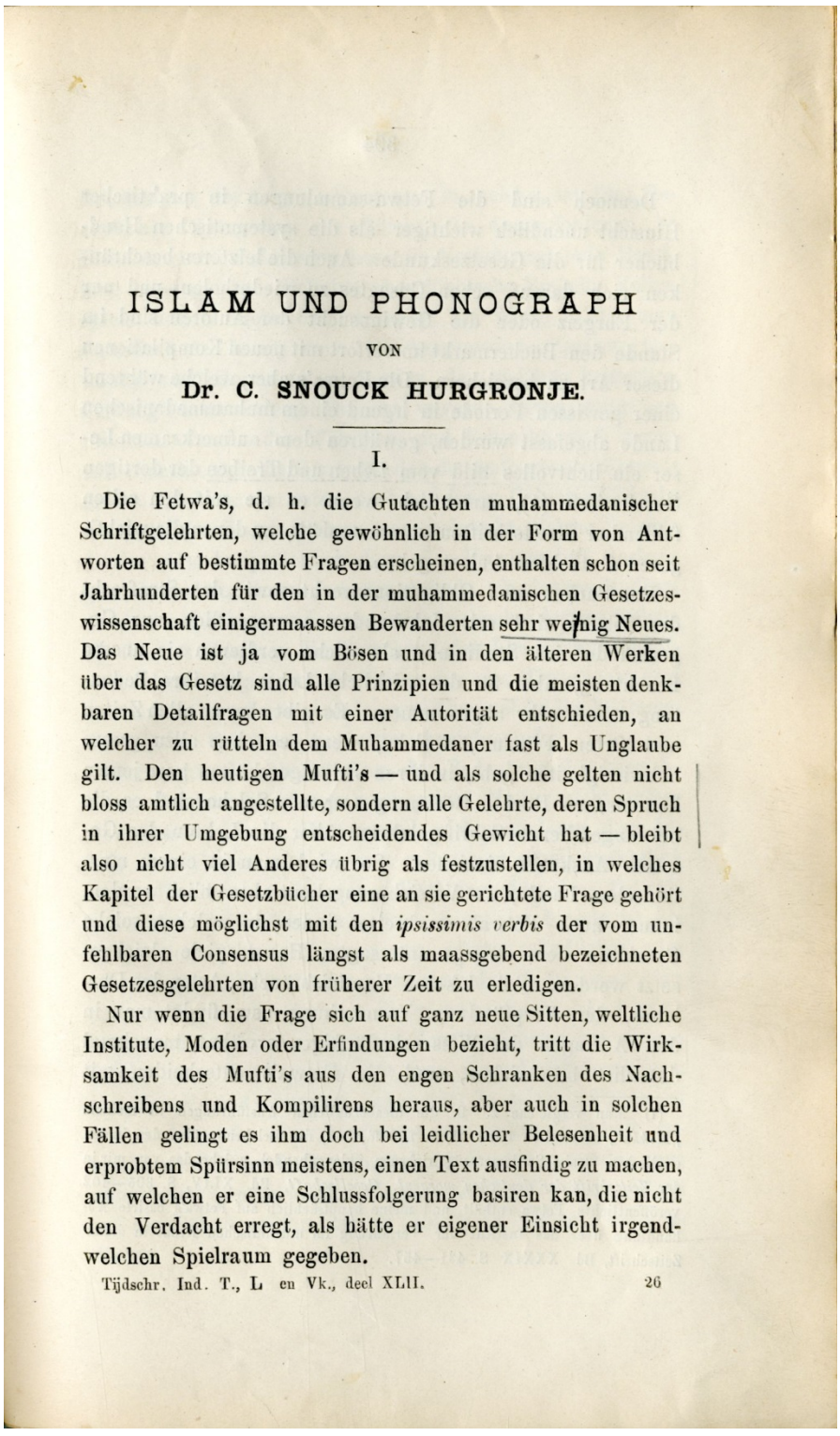
Title page of an Arabic work by Sayyid `Uthman, in which he discusses the phonograph. He looked upon this device as a tool for frivolous entertainment and held the view that its use for reciting the Qur'an was forbidden.

10.2 | Edison phonograph belonging to C. Snouck Hurgronje, ca. 1904. [Snouck phonograph]

Because the phonograph could record sounds, it was a wonderful tool for scientific research. In the Netherlands East Indies, Christiaan Snouck Hurgronje had an Edison phonograph at his disposal, which he occasionally used to record samples of speech and music. On his departure to the Netherlands in 1906, he sent the device to the Dutch Consulate in Jeddah, where hundreds of recordings were made.

10.3 | Four wax cylinders from the possessions of C. Snouck Hurgronje. [Snouck wasrollen]

The phonograph utilized wax cylinders. In stores ready-made music recordings of about 3-4 minutes were sold as well as empty cylinders for one's own recordings. The sound was picked up by the receiver and transferred to a delicate needle, which drew a track in the blank cylinder. The boxes in which the fragile cylinders were stored often show the portrait of the inventor, Edison.



ISLAM UND PHONOGRAPH

VON

Dr. C. SNOUCK HURGRONJE.

I.

Die Fetwa's, d. h. die Gutachten muhammedanischer Schriftgelehrten, welche gewöhnlich in der Form von Antworten auf bestimmte Fragen erscheinen, enthalten schon seit Jahrhunderten für den in der muhammedanischen Gesetzeswissenschaft einigermaassen Bewanderten sehr wenig Neues. Das Neue ist ja vom Bösen und in den älteren Werken über das Gesetz sind alle Prinzipien und die meisten denkbaren Detailfragen mit einer Autorität entschieden, an welcher zu rütteln dem Muhammedaner fast als Unglaube gilt. Den heutigen Mufti's — und als solche gelten nicht bloss amtlich angestellte, sondern alle Gelehrte, deren Spruch in ihrer Umgebung entscheidendes Gewicht hat — bleibt also nicht viel Anderes übrig als festzustellen, in welches Kapitel der Gesetzbücher eine an sie gerichtete Frage gehört und diese möglichst mit den *ipsissimis verbis* der vom unfehlbaren Consensus längst als maassgebend bezeichneten Gesetzesgelehrten von früherer Zeit zu erledigen.

Nur wenn die Frage sich auf ganz neue Sitten, weltliche Institute, Moden oder Erfindungen bezieht, tritt die Wirksamkeit des Mufti's aus den engen Schranken des Nachschreibens und Kompilirens heraus, aber auch in solchen Fällen gelingt es ihm doch bei leidlicher Belesenheit und erprobtem Spürsinn meistens, einen Text ausfindig zu machen, auf welchen er eine Schlussfolgerung basiren kan, die nicht den Verdacht erregt, als hätte er eigener Einsicht irgendwelchen Spielraum gegeben.

10.4 | C. Snouck Hurgronje, 'Islam und Phonograph'. In: *Tijdschrift voor Indische taal-, land- en volkenkunde*, volume 42 (1900), pp. 393-427. [V 2b]

Snouck Hurgronje noted discussions in the Islamic world on the phonograph and paid attention to this in an article in which he also discussed the point of view of Sayyid `Uthman.

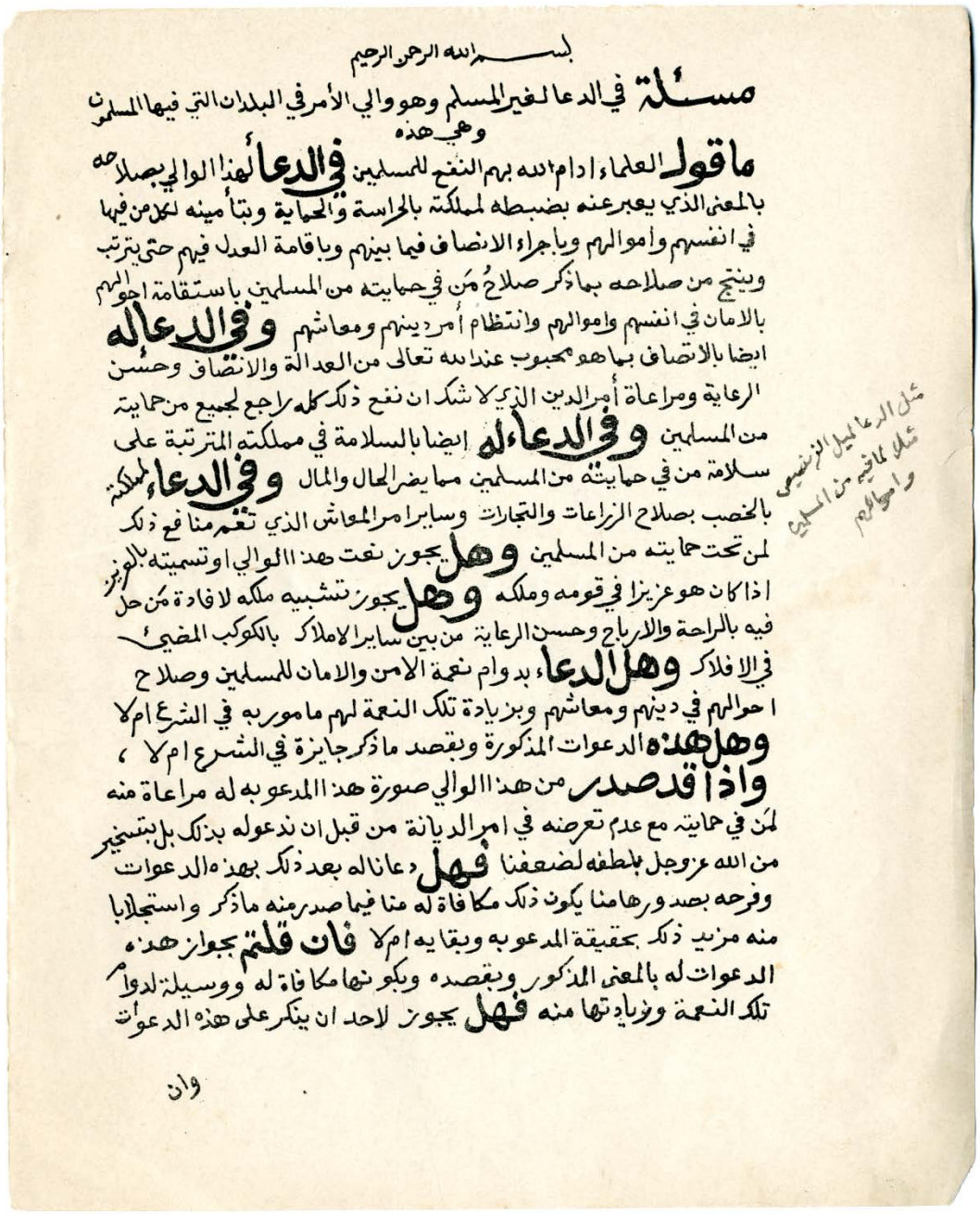
11. Faithful to the Government:
The Coronation of Queen Wilhelmina

On 6 September 1898 the coronation of the eighteen-year-old Wilhelmina took place in the Nieuwe Kerk in Amsterdam. Celebrations were held throughout the Kingdom, including in the Dutch East Indies. For the occasion Sayyid `Uthman wrote a prayer (du`a') in Arabic, which was read out in the mosques on Java and Madura on Friday 2 September after the joint prayer service.

اللّٰهُمَّ يَا لَطِيفُ اللُّطَفَاءِ وَيَا كَنْزَ الضُّعَفَاءِ وَيَا مَالِكَ الْأَرْضِ وَالسَّمَاءِ
أَنْتَ تَعْلَمُ مَا ظَهَرَ مِنَّا وَمَا خَفَا . اَللّٰهُمَّ كَمَا لَطَفْتَ بِنَا فِي دِيَارِ هٰذِهِ الْمَمْلَكَةِ حَيْثُ
لَا أَحَدَ يَتَعَرَّضُ عَلَيْنَا فِي دِينِنَا مِنْ صَلَاتِنَا وَزَكَاتِنَا وَصِيَامِنَا وَمَعَاشِنَا وَأَنْكِحَتِنَا
وَأَنْعَمْتَ اللّٰهُمَّ عَلَيْنَا لُطْفًا مِنْكَ بِالْأَمَانِ الْمَوْجُودِ لِأَرْوَاحِنَا وَأَهَالِينَا وَأَمْوَالِنَا
وَيَسَّرْتَ لَنَا السَّعْيَ فِي أَسْبَابِ مَعِيشَتِنَا . وَجَعَلْتَ الْوَاسِطَةَ وَالسَّبَبَ
فِي هٰذِهِ النِّعَمِ لَنَا مِنْكَ هُوَ مَا قَدَّرْتَ مِنْ ضَبْطِ دَوْلَةِ الْوَلَنْدَا الْبِلَادَ بِالْأَمَانِ
وَالْإِنْصَافِ مَعَ مُرَاعَاتِهَا مِمَّا رَاعَتْهُ مِنْ أَمْرِ دِينِنَا كَنَصْبِ قُضَاتِنَا وَإِجْرَاءِ
أَرْزَاقِهِمْ وَإِصْلَاحِ مَسَاجِدِنَا وَعَدَمِ التَّعَرُّضِ لِشَيْءٍ مِنْ أُمُورِ دِينِنَا . وَأَنْتَ
أَعْلَمُ بِذٰلِكَ مِنَّا . فَنَسْأَلُكَ اللّٰهُمَّ مَزِيدَ نِعَمِ هٰذِهِ الْأَلْطَافِ مِنْكَ لَنَا . اَللّٰهُمَّ كَمَا قَدَّرْتَ
وَأَجْرَيْتَ هٰذِهِ النِّعَمَ بِوَاسِطَةِ هٰذِهِ الدَّوْلَةِ فَنَسْأَلُكَ اللّٰهُمَّ مُكَافَاةً لِإِحْسَانِهَا
بِمَا ذَكَرْنَا أَنْ تَحُفَّ بِالسَّلَامَةِ لِلْمَلِكَةِ الْجَدِيدَةِ الْعَزِيزَةِ . وَتَمُنَّ لَهَا بِطُولِ الْحَيَاةِ
الْمَحْلَاةِ بِالصِّحَّةِ الْبَدَنِيَّةِ . وَلِأَمْلَاكِهَا بِالْأَرْبَاحِ الدُّنْيَوِيَّةِ وَبِمُخْبَآتِ الْأَرْضِ
مِنَ الْمَعَادِنِ وَالْمَزَارِعِ النَّبَاتِيَّةِ . وَتَمُنَّ لَهَا بِحُسْنِ الرِّعَايَةِ لِمَنْ فِي حِمَايَتِهَا بِكَمَالِ الْإِنْصَافِ
وَحُسْنِ الِاتِّصَافِ بِمَا هُوَ مَحْبُوبٌ عِنْدَكَ يَا وَلِيَّ الْهِدَايَةِ حَتَّى يَطْلُعَ كَوْكَبُ
مُلْكِهَا مُضِيئًا بَيْنَ الْأَنَامِ . مُسْعِدًا لِأَمْلَاكِهَا بِالْخِصْبِ وَالنِّظَامِ وَلِمَنْ تَحْتَ
حِمَايَتِهَا بِصَلَاحِ كُلِّ شَانٍ وَدَوَامِ تِلْكَ النِّعَمِ لَنَا مَعَ السَّلَامَةِ عَلَى الدَّوَامِ اٰمِين

11.1 | Original text of the prayer for Queen Wilhelmina by Sayyid `Uthman, 1898. [Plano 53 F 1: 65, a]

The text of the prayer was lithographed and distributed by Sayyid `Uthman. He praises the Dutch government for bringing stability and for allowing Muslims to practice their religion without interference as well as for the maintenance of mosques and remuneration of Islamic judges (*panghulus*). The text ends with a supplication to God to bless Wilhelmina and give her a long and healthy life.



بسم الله الرحمن الرحيم

مسئلة في الدعا لغير المسلم وهو والي الأمر في البلدان التي فيها المسلمون وهي هذه

ما قول العلماء ادام الله بهم النفع للمسلمين **في الدعا** لهذا الوالي بصلاحه بالمعنى الذي يعبر عنه بضبطه لمملكته بالحراسة والحماية وبتأمينه لكل من فيها في انفسهم واموالهم وباجراء الانصاف فيما بينهم وباقامة العدل فيهم حتى يترتب وينتج من صلاحه بما ذكر صلاح من في حمايته من المسلمين باستقامة احوالهم بالامان في انفسهم واموالهم وانتظام امر دينهم ومعاشهم **وفي الدعا له** ايضا بالانصاف بما هو محبوب عند الله تعالى من العدالة والانصاف وحسن الرعاية ومراعاة امر الدين الذي لا شك ان نفع ذلك كله راجع لجميع من حمايته من المسلمين **وفي الدعا له** ايضا بالسلامة في مملكته المترتبة على سلامة من في حمايته من المسلمين مما يضر الحال والمال **وفي الدعا** لمملكته بالخصب بصلاح الزراعات والتجارات وسايرامر المعاش الذي تعم منافع ذلك لمن تحت حمايته من المسلمين **وهل** يجوز نعت هذا الوالي او تسميته بالوزير اذا كان هو عزيزا في قومه وملكه **وهل** يجوز تشبيه ملكه لافادة من حل فيه بالراحة والارباح وحسن الرعاية من بين سايرالاملاك بالكوكب المضيء في الافلاك **وهل الدعا** بدوام نعمة الامن والامان للمسلمين وصلاح احوالهم في دينهم ومعاشهم وبزيادة تلك النعمة لهم ما مور به في الشرع ام لا **وهل هذه** الدعوات المذكورة وبقصد ما ذكر جايزة في الشرع ام لا ، **واذا قد صدر** من هذا الوالي صورة هذا المدعو به له مراعاة منه لمن في حمايته مع عدم تعرضه في امر الديانة من قبل ان ندعوله بذلك بل بتسخير من الله عزوجل بلطفه لضعفنا **فهل** دعانا له بعد ذلك بهذه الدعوات وفرحه بصدورها منا يكون ذلك مكافاة له منا فيما صدر منه ما ذكر واستجلابا منه مزيد ذلك بحقيقة المدعو به وبقايه ام لا **فان قلتم** بجواز هذه الدعوات له بالمعنى المذكور وبقصده وبكونها مكافاة له ووسيلة لدوام تلك النعمة وزيادتها منه **فهل** يجوز لاحد ان ينكر على هذه الدعوات

وان

مثل الدعا الجليل الرنيسي مثلا لما فيه من المسلمين واموالهم

11.2 | Fatwa of Sayyid `Uthman: *Masʾala fi al-duʿaʾ li-ghayr al-muslim*, 24 September 1898. [Plano 53 F 1: 65b]

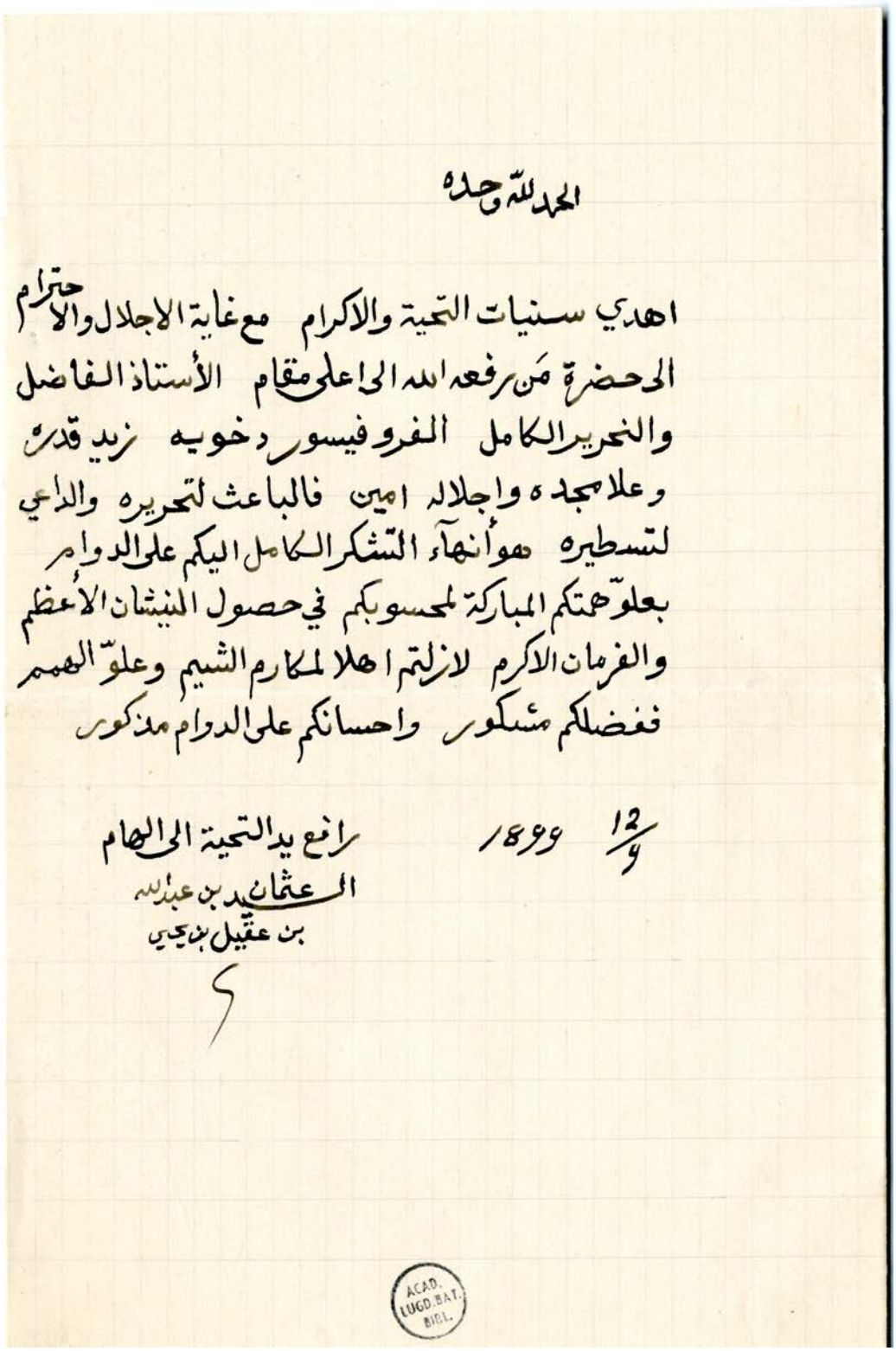
Sayyid `Uthman's prayer was received with mixed feelings by the Muslim part of the population, because such a prayer is actually only delivered for a Muslim ruler. In particular, fierce criticism of the prayer arose in circles of Arabs who oriented themselves politically towards the Ottoman Empire. For this reason, on 24 September 1898 Sayyid `Uthman published an Arabic fatwa in which he defended his actions.

11.3 | Photograph of Sayyid `Uthman with his royal decoration, ca. 1900. [KITLV 99165]

In reward for writing and distributing the prayer for Queen Wilhelmina Sayyid `Uthman received the Order of the Dutch Lion. After most of the criticism had died down, on 5 December 1899 Sayyid `Uthman was decorated with the medal belonging to the order. In this picture he proudly wears this royal honour, which would remain a source of satisfaction for him for the rest of his life.

11.4 | Thérèse van Duyl-Schwartze, Charcoal drawing of M.J. de Goeje, ca. 1905. [Icones 279]

Michaël Jan de Goeje (1836-1909) was professor of Arabic in Leiden from 1866 to 1906. He is primarily known as a philologist and editor of classical Arabic texts. He never visited the Netherlands East Indies, but he was familiar with the work of Sayyid `Uthman including his Atlas `Arabi. De Goeje, an influential Dutchman, had pressed for Sayyid `Uthman to receive a royal decoration as reward for his prayer for Wilhelmina and his loyalty to the colonial administration.



الحمد لله وحده

اهدي سنيات التحية والاكرام مع غاية الاجلال والاحترام
الى حضرة من رفعه الله الى اعلى مقام الأستاذ الفاضل
والنحرير الكامل الفروفيسور دخويه زيد قدره
وعلا مجده واجلاله امين فالباعث لتحريره والداعي
لتسطيره هو انهاء الشكر الكامل اليكم على الدوام
بعلو همتكم المباركة لمحسوبكم في حصول النيشان الأعظم
والفرمان الاكرم لازلتم اهلا لمكارم الشيم وعلو الهمم
ففضلكم مشكور واحسانكم على الدوام مذكور

١٢/٩ ١٨٩٩

رافع يد التحية الى الهام
الشيخ عثمان بن عبد الله
بن عقيل بن يحيى

ACAD. LUGD. BAT. BIBL.

11.5 | Letter of Sayyid `Uthman to M.J. de Goeje, 12 September 1899. [BPL 2389 s.v. F.W.M. Hoogenstraaten, 1898-1901]

After Sayyid `Uthman had received his royal decoration, on 12 September 1899, he sent a letter in Arabic to M.J. de Goeje to thank him for his efforts.

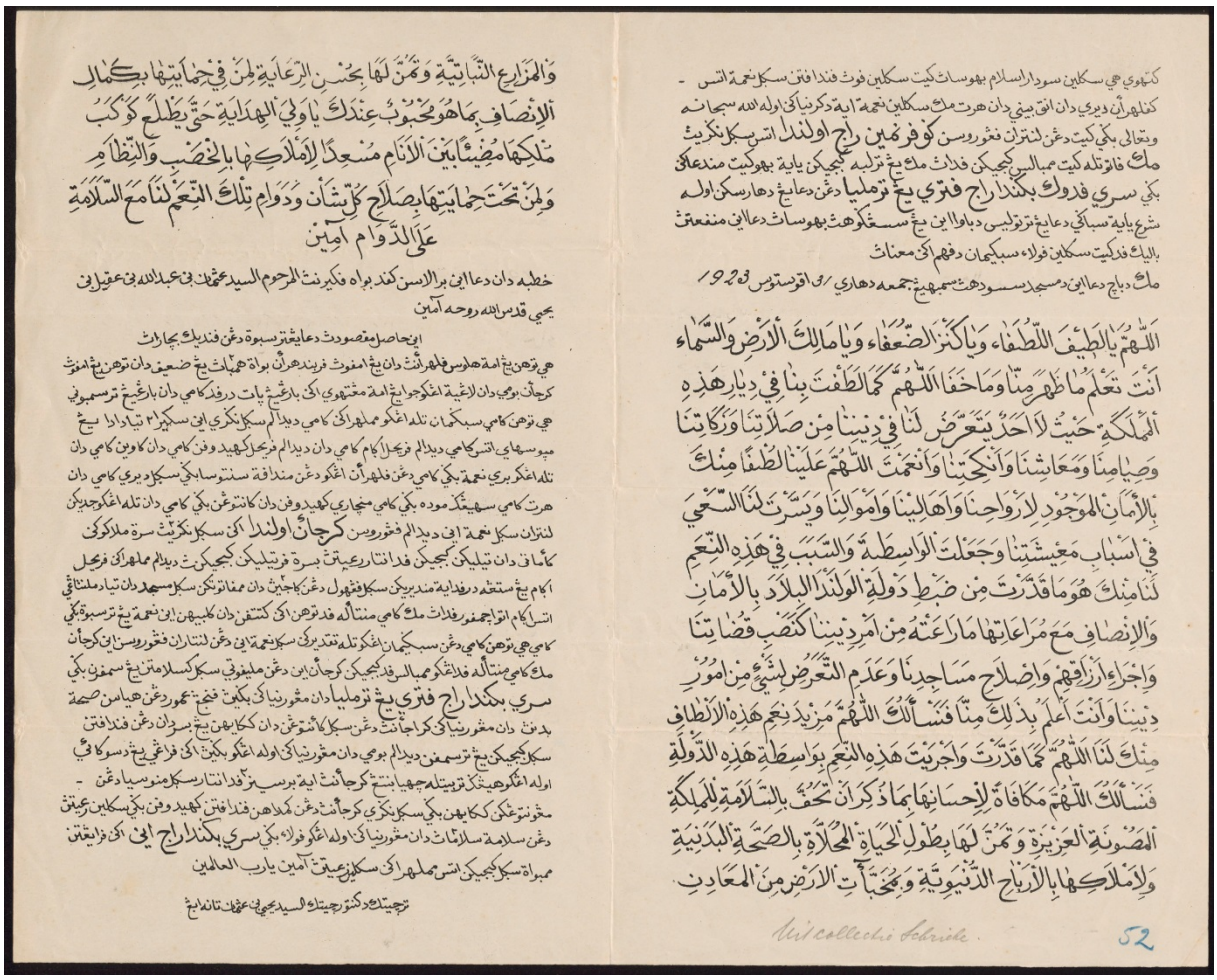
12. Faithful to the Government:
The 25th Jubilee of the Reign of Queen Wilhelmina

In general, the Arabs in the Dutch East Indies appeared to be loyal to the colonial government. For example, they often paid homage to the royal family at important events. Here are some examples of the Arabs commemoration of the 25th jubilee of the reign of Queen Wilhelmina in 1923.

25
25
UITGAVE STEENDRUKKERIJ S.JAHJA T.ABANG WELTEVREDEN

12.1 | Poster with a poem on the occasion of Queen Wilhelmina's 25th jubilee, ca. 1923. [Plano 53 F 1: 48]

This poster with a portrait of Queen Wilhelmina and the Dutch tricolour flag and orange ribbons was lithographed by Yahya, one of the sons of Sayyid `Uthman. The text on this poster is a poem in Malay praising Wilhelmina and the kingdom extensively. The poem is an acrostic: the first letters of each half line form the words *dua puluh lima Wilhelmina*, "Twenty-five [years] Wilhelmina".



12.2 | Reissue of Sayyid `Uthman's prayer for the Queen, Batavia 1923. [Plano 53 F 1: 52]

In 1923 Sayyid `Uthman's 1898 prayer for Queen Wilhelmina was reissued by his son Yahya. In addition to the Arabic text (which is fully vocalized) a Malay translation is also included.

12.3 | Photograph on the occasion of the 25th jubilee of Queen Wilhelmina, Surabaya 1923. [KITLV 94362]

Here is a picture of the celebration of Wilhelmina's jubilee hosted by the Arab Society "Al Arabiyyah" in Surabaya. In the middle we see the colonial administrative elite: the Resident and the Regent.

12.4 | Photograph on the occasion of the jubilee of Queen Wilhelmina, Situbondo 1923. [KITLV 38977]

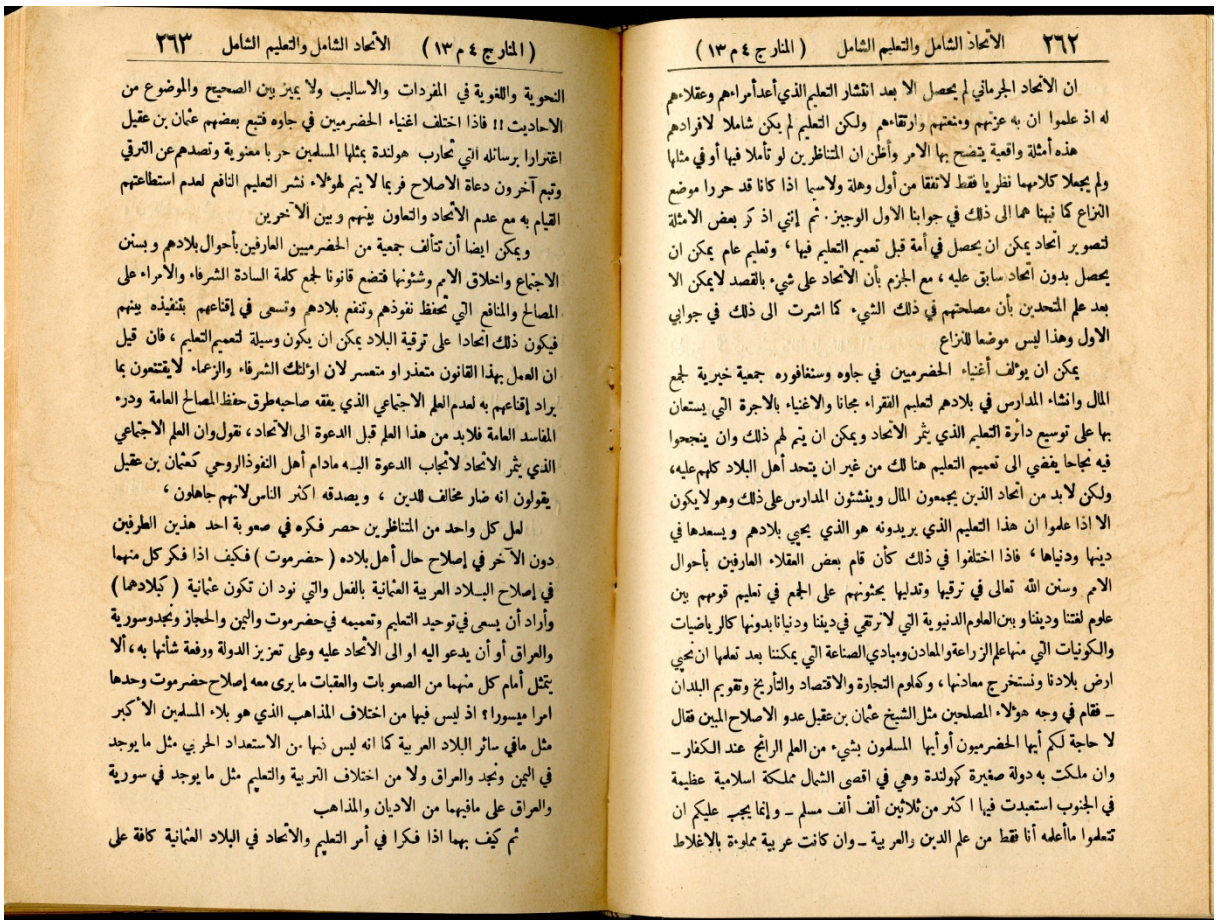
In this photo we see a triumphal arch at the alun-alun of Situbondo in East Java, which was erected specifically for the 25th jubilee of Queen Wilhelmina. In front of this arch a festive Arab dance is performed. On the arch is an inscription in Dutch in honour of the Queen.

13. Against the Cairene Reformists

At the end of the nineteenth century the Islamic world saw the rise of new ideas about the position of Islam in society and politics in response to European colonialism and the modernity this brought in its wake. According to these ideas, the perceived backwardness of Islamic culture, compared to the West, could be overcome by abandoning traditional religious thought and returning to a fresh interpretation of the Qur'an and the Prophetic Tradition literature (*ijtihad*). Cairo became the centre of this reformism. From the beginning of the twentieth century these ideas also reached the Dutch East Indies where Sayyid `Uthman became one of the main opponents of this new thought.

13.1 | Portrait of Rashid Rida. [Private collection]

Rashid Rida (1865-1935) was a key representative of the new reformist movement in Islam. He was the man behind the main mouthpiece of this reformism, the journal *al-Manar* (“The Lighthouse”), which he published in Cairo.



٢٦٢ الاتحاد الشامل والتعليم الشامل (المنار ج ٤ م ١٣)

ان الاتحاد الجرماني لم يحصل الا بعد انتشار التعليم الذي أعد أمراءهم وعقلاءهم له اذ علموا ان به عزتهم ومنعتهم وارتقاءهم ولكن التعليم لم يكن شاملا لافرادهم

هذه أمثلة واقعية يتضح بها الامر وأظن ان المتناظرين لو تأملا فيها أو في مثالها ولم يجعلا كلامهما نظريا فقط لاتفقا من أول وهلة ولاسيما اذا كانا قد حررا موضع النزاع كما نبهنا هما الى ذلك في جوابنا الاول الوجيز . ثم إنني اذ كرّ بعض الامثلة لتصوير اتحاد يمكن ان يحصل في أمة قبل تعميم التعليم فيها ، وتعليم عام يمكن ان يحصل بدون اتحاد سابق عليه ، مع الجزم بأن الاتحاد على شيء بالقصد لايمكن الا بعد علم المتحدين بأن مصلحتهم في ذلك الشيء كما اشرت الى ذلك في جوابي الاول وهذا ليس موضعا للنزاع

يمكن ان يؤلف أغنياء الحضرميين في جاوه وسنغافوره جمعية خيرية لجمع المال وانشاء المدارس في بلادهم لتعليم الفقراء مجانا والاغنياء بالاجرة التي يستعان بها على توسيع دائرة التعليم الذي يثمر الاتحاد ويمكن ان يتم لهم ذلك وان ينجحوا فيه نجاحا يفضي الى تعميم التعليم هنالك من غير ان يتحد أهل البلاد كلهم عليه، ولكن لابد من اتحاد الذين يجمعون المال وينشئون المدارس على ذلك وهو لا يكون الا اذا علموا ان هذا التعليم الذي يريدونه هو الذي يحيي بلادهم ويسعدها في دينها ودنياها ، فاذا اختلفوا في ذلك كأن قام بعض العقلاء العارفين بأحوال الامم وسنن الله تعالى في ترقيها وتدليها يحثونهم على الجمع في تعليم قومهم بين علوم لغتنا ودينا وبين العلوم الدنيوية التي لا ترتقي في دينا ودنيانا بدونها كالرياضيات والكونيات التي منها علم الزراعة والمعادن ومبادي الصناعة التي يمكننا بعد تعلمها ان نحيي ارض بلادنا ونستخرج معادنها ، وكعلوم التجارة والاقتصاد والتأريخ وتقويم البلدان — فقام في وجه هؤلاء المصلحين مثل الشيخ عثمان بن عقيل عدو الاصلاح المبين فقال لا حاجة لكم أيها الحضرميون أو أيها المسلمون بشيء من العلم الرائج عند الكفار — وان ملكت به دولة صغيرة كهولندة وهي في اقصى الشمال مملكة اسلامية عظيمة في الجنوب استعبدت فيها اكثر من ثلاثين ألف ألف مسلم — وإنما يجب عليكم ان تتعلموا ما أعلمه أنا فقط من علم الدين والعربية — وان كانت عربية مملوءة بالاغلاط

٢٦٣ الاتحاد الشامل والتعليم الشامل (المنار ج ٤ م ١٣)

النحوية واللغوية في المفردات والاساليب ولا يميز بين الصحيح والموضوع من الاحاديث !! فاذا اختلف اغنياء الحضرميين في جاوه فتبع بعضهم عثمان بن عقيل اغتراروا برسائله التي تحارب هولندة بمثلها المسلمين حربا معنوية وتصدهم عن الترقي وتبع آخرون دعاة الاصلاح فربما لا يتم لهؤلاء نشر التعليم النافع لعدم استطاعتهم القيام به مع عدم الاتحاد والتعاون بينهم وبين الآخرين

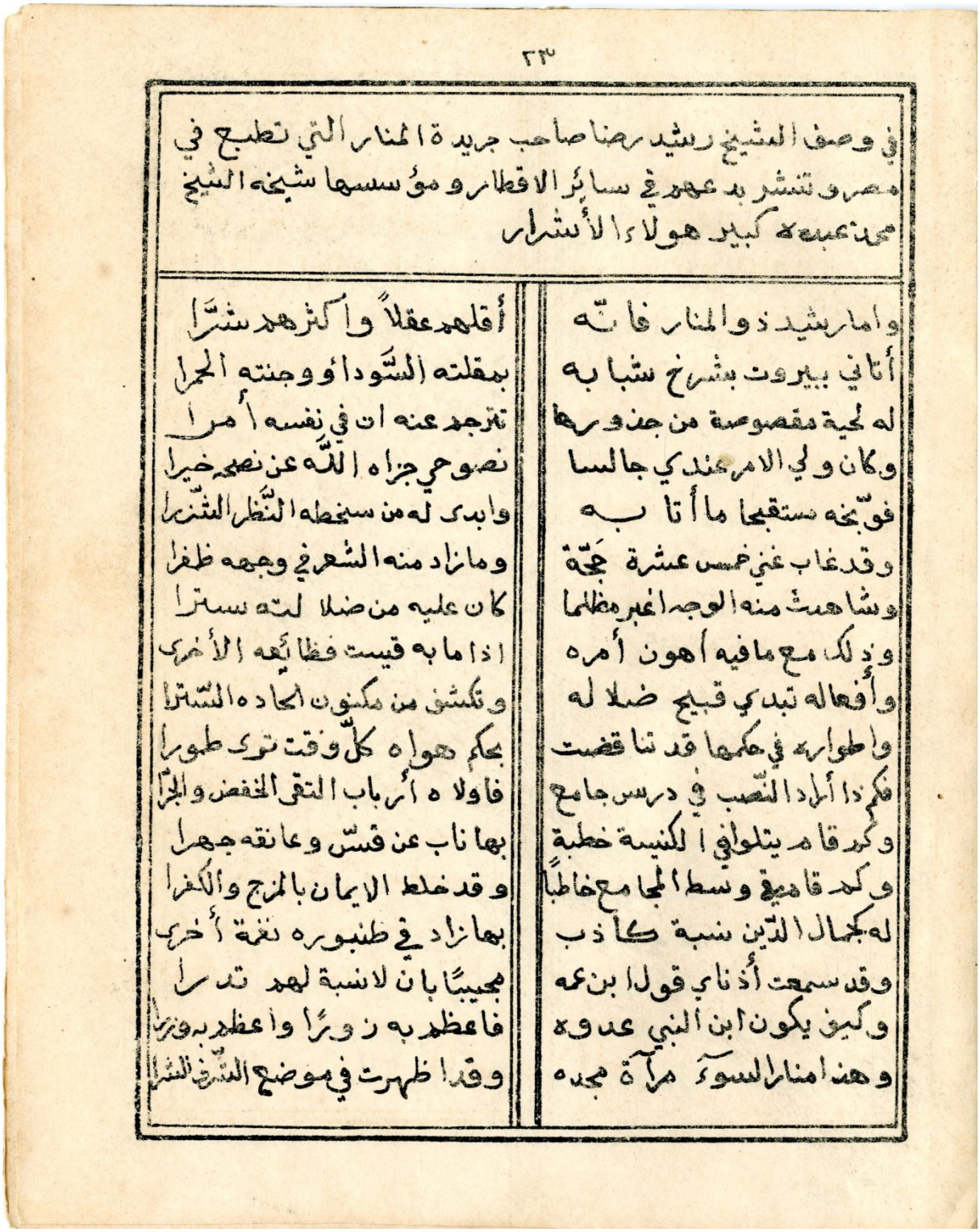
ويمكن ايضا أن تتألف جمعية من الحضرميين العارفين بأحوال بلادهم وبسنن الاجتماع واخلاق الامم وشئونها فتضع قانونا لجمع كلمة السادة الشرفاء والامراء على المصالح والمنافع التي تحفظ نفوذهم وتنفع بلادهم وتسعى في إقناعهم بتنفيذه بينهم فيكون ذلك اتحادا على ترقية البلاد يمكن ان يكون وسيلة لتعميم التعليم ، فان قيل ان العمل بهذا القانون متعذر او متعسر لان اولئك الشرفاء والزعماء لا يقتنعون بما يراد إقناعهم به لعدم العلم الاجتماعي الذي يفقه صاحبه طرق حفظ المصالح العامة ودرء المفاسد العامة فلابد من هذا العلم قبل الدعوة الى الاتحاد ، نقول وان العلم الاجتماعي الذي يثمر الاتحاد لانجاب الدعوة اليه مادام أهل النفوذ الروحي كعثمان بن عقيل يقولون انه ضار مخالف للدين ، ويصدقه اكثر الناس لانهم جاهلون ،

لعل كل واحد من المتناظرين حصر فكره في صعوبة احد هذين الطرفين دون الآخر في إصلاح حال أهل بلاده (حضرموت) فكيف اذا فكر كل منهما في إصلاح البلاد العربية العثمانية بالفعل والتي نود ان تكون عثمانية (كبلادهما) وأراد أن يسعى في توحيد التعليم وتعميمه في حضرموت واليمن والحجاز ونجد وسورية والعراق أو أن يدعو اليه او الى الاتحاد عليه وعلى تعزيز الدولة ورفعة شأنها به ، ألا يتمثل أمام كل منهما من الصعوبات والعقبات ما يرى معه إصلاح حضرموت وحدها امرا ميسورا ؟ اذ ليس فيها من اختلاف المذاهب الذي هو بلاء المسلمين الأكبر مثل ما في سائر البلاد العربية كما انه ليس فيها من الاستعداد الحربي مثل ما يوجد في اليمن ونجد والعراق ولا من اختلاف التربية والتعليم مثل ما يوجد في سورية والعراق على ما فيهما من الاديان والمذاهب

ثم كيف بهما اذا فكرا في أمر التعليم والاتحاد في البلاد العثمانية كافة على

13.2 | Copy of *al-Manar*, volume 13, no 4 (9 May 1910), pp. 262-263. [S 506]

Article by Rashid Rida in *al-Manar* from May 1910, in which he characterizes Sayyid `Uthman as an enemy of reformism and accuses him of collaboration with the Dutch.

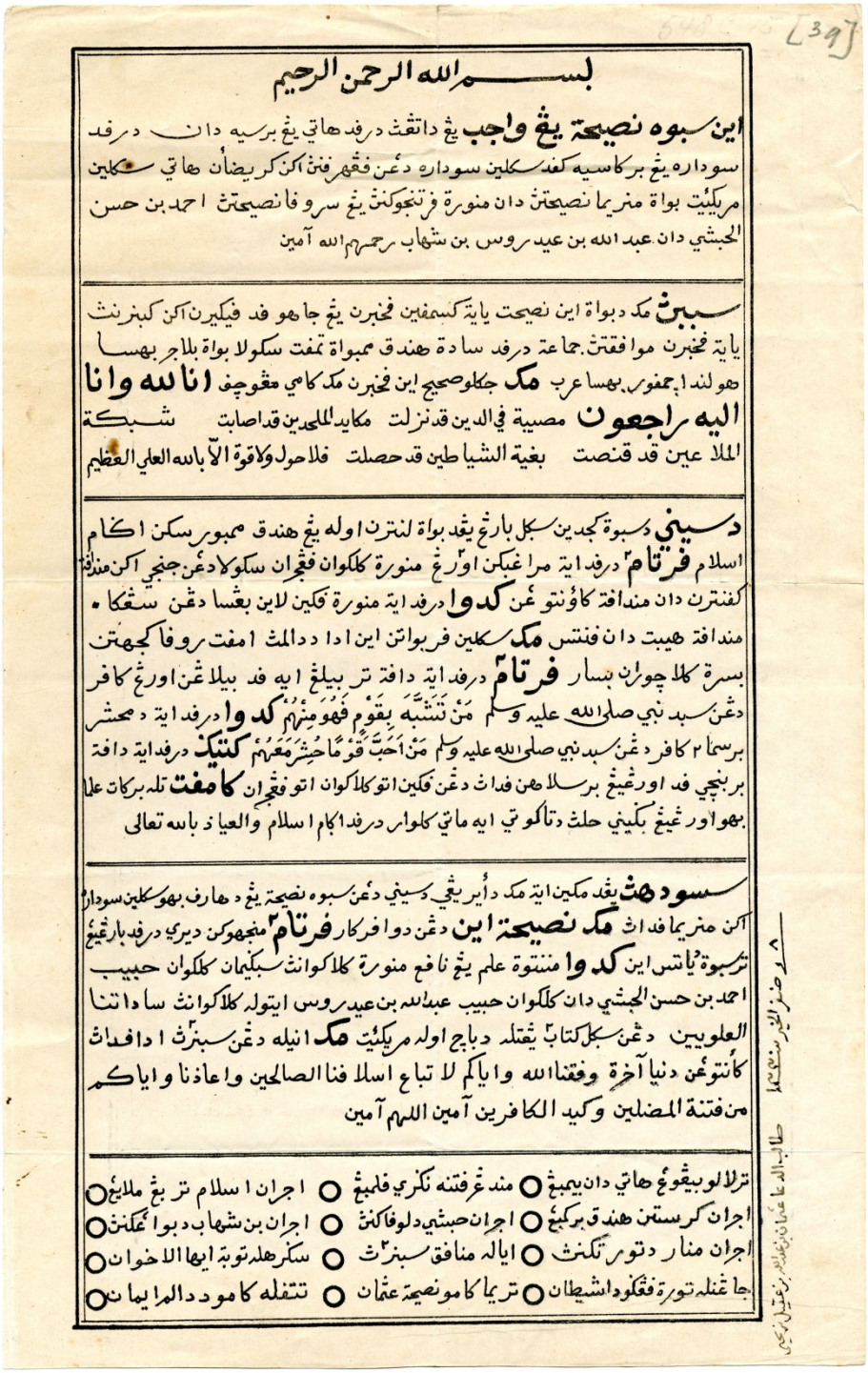


في وصف الشيخ رشيد رضا صاحب جريدة المنار التي تطبع في مصر وتنشر بعدد في سائر الاقطار ومؤسسها شيخه الشيخ محمد عبده كبير هولاء الأشرار

واما رشيد ذو المنار فانه ... أقلهم عقلاً واكثرهم شرا
أتاني بيروت بشرخ شبابه ... بمقلته السوداء وجنته الحمرا
له لحية مقصوصة من جذورها ... تترجم عنه ان في نفسه أمرا
وكان ولي الامر عندي جالسا ... نصوحي جزاه الله عن نصحه خيرا
فوبخه مستقبحا ما أتا به ... وابدى له من سخطه النظر الشزرا
وقد غاب عني خمس عشرة حجة ... وما زاد منه الشعر في وجهه ظفرا
وشاهدت منه الوجه اغبر مظلما ... كان عليه من ضلالته سترا
وذلك مع ما فيه أهون أمره ... اذا ما به قيست فظائعه الأخرى
وأفعاله تبدي قبيح ضلاله ... وتكشف من مكنون الحاده الستر
واطواره في حكمها قد تناقضت ... بحكم هواه كل وقت ترى طورا
فكم ذا أراد النصب في درس جامع ... فاولاه أرباب التقى الخفض والبرا
وكم قام يتلو في الكنيسة خطبة ... بها ناب عن قس وعانقه جهرا
وكم قام في وسط المجامع خاطبا ... وقد خلط الايمان بالمزج والكفرا
له بجمال الدين نسبة كاذب ... بها زاد في طنبوره نغمة أخرى
وقد سمعت أذناي قول ابن عمه ... مجيبا بان لا نسبة لهم تدرا
وكيف يكون ابن النبي عدوه ... فاعظم به زورا واعظم به وزرا
وهذا منار السوء مرآة مجده ... وقد اظهرت في موضع الشر في الشرا

13.3 | Sayyid `Uthman, *Luzum al-hidhar mimma khalt fi al-Manar*, Batavia, 1910. [800 E 42]

Arabic treatise by Sayyid `Uthman from August 1910, in which he attacks and condemns the Egyptian reformists. The work here is open on pp. 22-23, where he designates Rashid Rida and his associates as villains.



بسم الله الرحمن الرحيم

اين سبوه نصيحة يغ واجب يغ داتغث درفد هاتي يغ برسيه دان درفد سوداره يغ برکاسيه کفد سکلين سوداره دغن فقهر فتن اکن کريضان هاتي سکلين مريکيث بواة منريما نصيحتث دان منورة فرتنجوکنث يغ سرو فا نصيحتث احمد بن حسن الحبشي دان عبد الله بن عيد روس بن شهاب رحمهم الله آمين

سبب مک دبواة اين نصيحت يا يغ کسمفين فخبرن يغ جاهو فد فيکيرن اکن کبنرنث يا يغ فخبرن موافقتث جماعة درفد سادة هندق ممبواة تمفت سکولا بواة بلاجر بهسا هولندا جمفور بهسا عرب مک جکلو صحيح اين فخبرن مک کامي مغوچغ انا لله وانا اليه راجعون مصيبة في الدين قد نزلت مکايد الملحدين قد اصابت شبکة الملا عين قد قنصت بغية الشياطين قد حصلت فلا حول ولا قوة الا بالله العلي العظيم

دسيني دسبوة کجدين سکل بارغ يغد بواة لنترن اوله يغ هندق ممبور سکن اکام اسلام فرتام درفد اية مراغبکن اورغ منورة کلکوان فقوان سکولا دغن جنجي اکن منداقة کفنترن دان منداقة کاونتو غن کدوا درفد اية منورة فکين لاين بغسا دغن سغکا منداقة هيبت دان فنتس مک سکلين فربواتن اين ادا دد المث امفت روفا کجهتن بسرة کلا چوران بسار فرتام درفد اية دافة تر بيلغ ايه فد بيلا غن اورغ کافر دغن سبد نبي صلى الله عليه وسلم مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ کدوا درفد اية د محشر برسما٢ کافر دغن سبد نبي صلى الله عليه وسلم مَنْ اَحَبَّ قَوْمًا حُشِرَ مَعَهُمْ کتيک درفد اية دافة بربنجي فد اور غيغ برسلاهن فداث دغن فکين اتو کلاکوان اتو فقوان کامفت تله برکات علا بهوا ور غيغ بکيني حلث دتاکوتي ايه ماتي کلوار درفد اکام اسلام والعياذ بالله تعالى

سسودهث يغد مکين اية مک دأير يغي دسيني دغن سبوه نصيحة يغ دهارف بهو سکلين سوداره اکن منريما فداث مک نصيحة اين دغن دوا فرکار فرتام منجهوکن ديري درفد بارغيغ تربسوة ياتس اين کدوا منتوة علم يغ نافع منورة کلاکوانث سبکيمان کلکوان حبيب احمد بن حسن الحبشي دان کلکوان حبيب عبد الله بن عيد روس ايتولة کلاکوانث سادا تنا العلويين دغن سکل کتاب يغتله دباج اوله مريکيث مک انيله دغن سبنرث ادا فداث کانتو غن دنيا آخرة وفقنا الله وايا کم لا تباع اسلا فنا الصالحين واعاذنا وايا کم من فتنة المضلين وکيد الکافرين آمين اللهم آمين

ترلالو بيغوغ هاتي دان يمبيغ ○ مندغر فتنه نکري فلمبغ ○ اجران اسلام تر بغ ملايغ ○
اجران کرستن هندق برکبغ ○ اجران حبشي دلوفاکنث ○ اجران بن شهاب دبوا غکنن ○
اجران منار دتور تکنث ○ ايالة منافق سبنرث ○ سکرهلد توبة ايها الاخوان ○
جا غنله تورة فقکودا شيطان ○ تريما کامو نصيحة عثمان ○ تتفله کامو دالم ايمان ○

حاشية الدعا عثمان بن عبد الله بن عقيل بن يحيى

13.4 | Warning against the reformists in Palembang and against *al-Manar*, 1912. [Plano 53 F 1: 39]

In 1912, a Malay poster was disseminated in Palembang to be hung on doors of mosques and other public places. The poster made by Sayyid `Uthman, warned against the reformists and their journal al-Manar.

14. Emerging Nationalism: Sarekat Islam

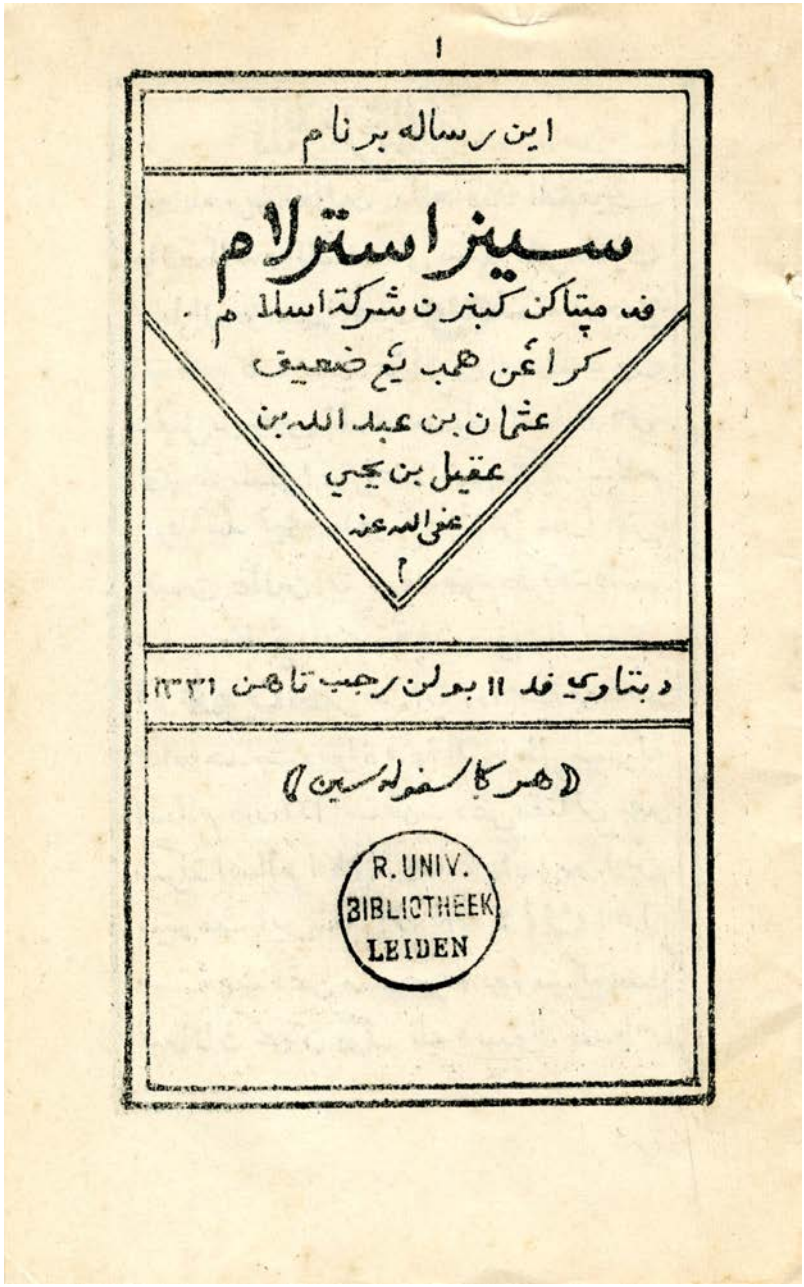
At the beginning of 1912 in Solo the first nationalist mass organization in the Dutch East Indies was established under the name *Sarekat Islam* ("Islamic Society"). The government distrusted *Sarekat Islam* and refused to give it legal recognition as a national organization. However, the various local branches of *Sarekat Islam* were recognized on 30 June 1912. Prior to this recognition, fierce debates about this new organization took place. Sayyid `Uthman played an important role in these debates. Both he and Snouck supported *Sarekat Islam*, which they regarded as an instrument for the emancipation of the natives.

Or 7057a (4) Bijgevoegd met de collectie Rinkes.

فد تاهون اين 1913 تله داتغ برسؤال كفد سيد عثمان بن عبدالله بن عقيل اولهج امام محبوب بن امام عبدالحميد دان سيد محمد بن علوي الصليبيه دان ج الياس تانه ابڠ دان ج شعيب دان ج حسن كورو مڠاجي دان شيخ عثمان ويك مستر عرب دان لاينڠ لاكي يڠ سكلين مريكي اين بر سؤال كفد سيد عثمان دڠن اين امفت سؤال يڠتر سبوة دبا واين دان برمنتاء جوابث دڠن حكم شرع **سؤال** فرتام افا ارتي شركة اسلام يڠتر نام فد سكارڠ **سؤال** كدوا افا حكم شرع انتس شركة اسلام اين دڠن مبري نصيحة فداورڠ اكن مبواة كواجبن اكام درفد سمبهيڠ دان مڠاجي دان فواس دان مستي منچاري كهيد فن يڠ حلال دان واجب بر تولوڠ دڠن اكن مبواة كواجبن شرع دان كسلاماتن نكري يڠ تياد اداث سواة كجهتن بسرة منكهكن اورڠ اكن مبواة لارا دڠن اكام درفد تيڠكل سمبهيڠ مڠاجي دان تيڠكل منچاري كهيد فن يڠ حلال دڠن مالس دان ماين توف دان ماكن بوڠه ريال دان منچوري دان بيكين تيفو دايا دان برسكسي فلسو دان برزنا افاكه نصيحتث يڠد مكين ايه منجدي واجب **شرعي** انتس شركة اسلام دان افاكه واجب فد شرع انتس اورڠ اسلام منورة نصيحتن ايه **سؤال** كتيك جيكلو سواة بارڠيڠ واجب دكر جاكنث فد شرع تياد دافة اوروس مڠرجاكنث ملينكن دڠن برسومفه افاكه منجدي واجب برسومفه فد حكم شرع **سؤال** كامفت افا اداتر سبوة ديدالم قران بهومبايج قرآن فدايرا توفد فياكيت منجدي كمبوه مك برمنتاء اولهاورڠ يڠ برسؤال يڠ تر سبوة دياتس اين كفد سيد عثمان اكن منرڠكن حكم شرع انتس امفت سؤال يڠتر سبوة اين **برمول** سبلومث دجاوب اولهسيد عثمان انتس امفت سؤال اين مك دا تورا ولهث دسيني لبيه دهولو سبلس فركار درفد حكم شرع . تيڠ ساة درفد اث دڠن نومرث كران منجدي موده بكي يڠ مبايج دڠن فند يك بچارا ث (1) فرتام واجب شرع انتس يڠ مڠرتي حكم شرع بهوا يه منجاوب دڠن منورة حكم شرع سؤال يڠ داتڠ فداث (2) **كدوا** واجب انتس تيف٢ اورڠ اسلام مڠرجاكن فرينته الله تعالى سؤڠما مبواة سمبهيڠ دان مڠاجي دان فواس دان منچاري كهيد فن يڠ حلال دان بر تولوڠ تولوڠن انتس مبواة كبجيكن طاعة فدا الله تعالى يڠ تيادا اداسواة كجهتن انتس نكري (3) **كتيك** جنجي الله تعالى كفد يڠ مڠرجاكن فرينتهث اكن مڠاسي كنجران دنيا دان آخرة فداث . (4) **كامفت** واجب انتس تيف٢ اورڠ اسلام منجهوكن لارا دڠن الله تعالى سؤڠما تڠكل سمبهيڠ دان تيڠكل مڠاجي دان تيڠكل فواس دان تيڠكل منچاري كهيد فن حلال دان ماكن بوڠه ريال دان ماين توف دان منچوري دان مبواة تيفو دايا دان برسمفه فلسو دان مبواة برزنا دان مبواة كجهتن انتس سسواة (5) **كليم** جنجي الله تعالى انتس يڠ ملڠكر لارا دڠن دڠن سكسا يڠ امة كرس دنيا دڠن دافة كهينان دان داخرة دڠن اڠي نارك (6) **كانم** واجب فد شرع انتس تيف٢ اورڠيڠ كواس مبري ايڠت يعني مبري نصيحة فداورڠ دڠن مبورو٥ه مبواة عبادة فد الله تعالى دڠن مڠرجاكن فرينتهث يڠ دنومر (2) كران مندافة جنجي الله تعالى يڠ دنومر (3) دان منكه اكن مبواة معصية يڠ دنومر (4) كران سلامة درفد جنجي الله تعالى يڠ دنومر (5) . (7) **كتوجه** فرينته الله تعالى انتس سكلين اسلام اكن برسودارا دان بر تولوڠ تولوڠن ساة سما لاين اكن مندافة حاجة فرضو اتو منولق كسوسهن ضرورة اتو دڠن مبواة كبجيكن اتو منولق كجهتن فرمان الله تعالى . إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ . دان فرمان الله تعالى وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى . (8) **كدلافن** بهوساث اورڠيڠ مراڠيكن اورڠ اكن مڠرجاكن واجب اكام دان منجهوكن لارا دڠن مك بكين كنجران بسر سبلا دڠن كنجران اورڠ يڠ منورة فداث سد نبي صلى الله عليه وسلم مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا . (9) **كسمبيلن** بهوساث كدا تا دڠن سواة نصيحة كفد سؤرڠ مك سسوڠكهث ايه نعمة درفد الله تعالى كفد اث مك جيكا يه تر يما فد نصيحة ايه ايالة اورڠيڠ مبري تشكور فد الله تعالى دان ايالة اورڠيڠ بر ايمان فد الله تعالى سد نبي صلى الله عليه وسلم فَإِنْ قَلَّهَا تَشْكُرْ وَكَانَ مِنَ الْمُؤْمِنِينَ

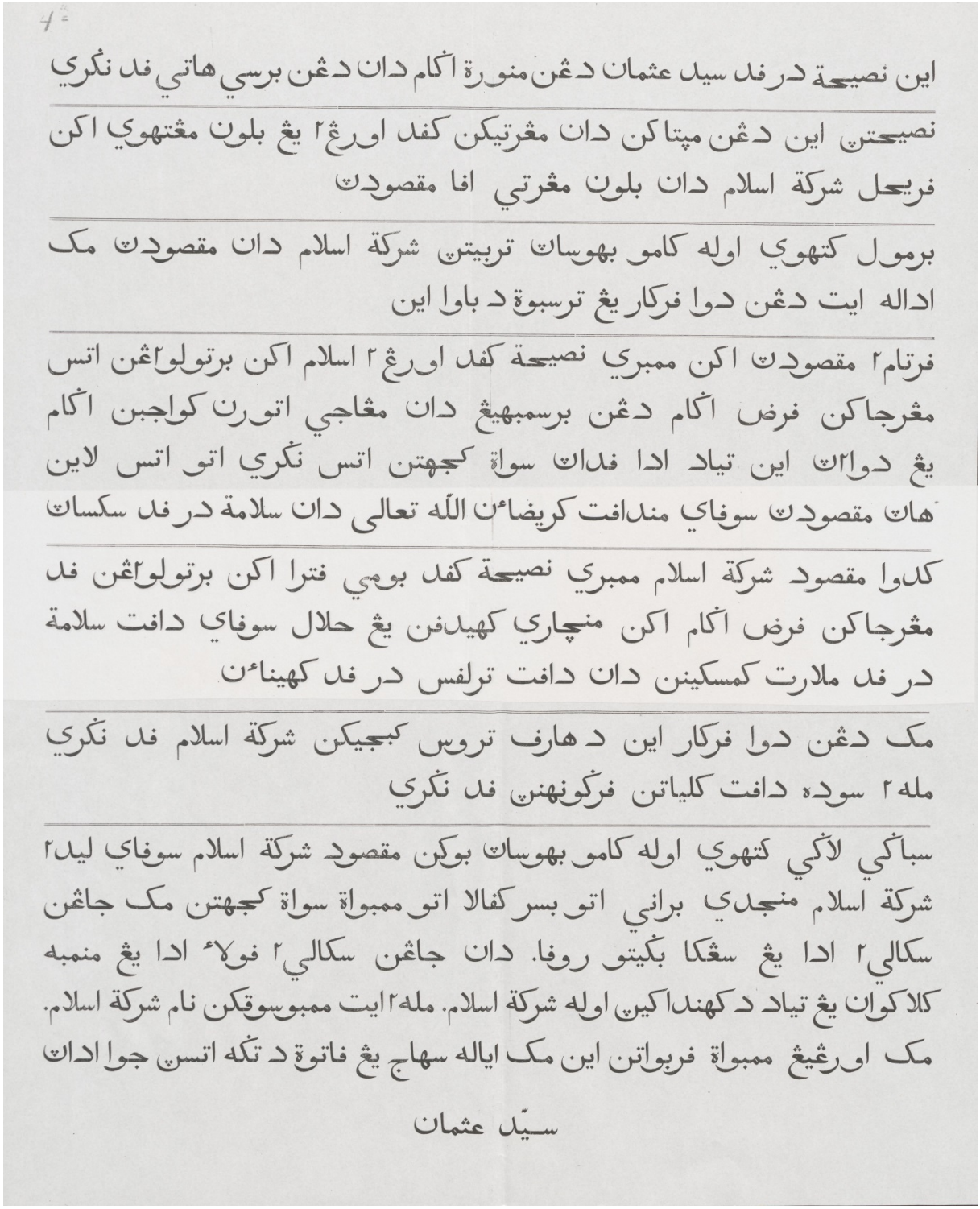
14.1 | Sayyid `Uthman, Fatwa on *Sarekat Islam*, 7 April 1913. [Or. 7057a (4): 5]

In this handwritten fatwa (religious opinion) in Malay Sayyid `Uthman gave his opinion on *Sarekat Islam* in response to a request from the religious elite of Batavia. According to him, this was a useful organization because it promoted a religious way of life.



14.2 | Sayyid `Uthman, *Sinar astraallamp*, Batavia 1913. [894 G 40]

Title page of *Sinar astraallamp* (“The Beams of the Astral Lamp”), a Malay pamphlet by Sayyid `Uthman on *Sarekat Islam*, written on 16 June 1913. It corroborates his positive assessment of *Sarekat Islam* and refutes criticism of this organization; for example, he denied that the oath which new members had to swear was un-Islamic. The astral lamp (in Dutch *astraallamp*) is a special kind of oil lamp and was a modern invention at the time. It symbolizes the bright light that the author sheds on the issue.



ايـن نصيحة درفد سيد عثمان دغن منورة اكام دان دغن برسي هاتي فد نكري

نصيحتن اين دغن مپتاكن دان مغرتيكن كفد اورغ۲ يغ بلون مغتهوي اكن فريحل شركة اسلام دان بلون مغرتي افا مقصودث

برمول كتهوي اوله كامو بهوساث تربيتن شركة اسلام دان مقصودث مك ادالة ايت دغن دوا فركار يغ ترسبوة د باوا اين

فرتام۲ مقصودث اكن ممبري نصيحة كفد اورغ ۲ اسلام اكن برتولو۲غن اتس مغرجاكن فرض اكام دغن برسمبهيغ دان مغاجي اتورن كواجبن اكام يغ دوا۲ث اين تياد ادا فداث سواة كجهتن اتس نكري اتو اتس لاين هاث مقصودث سوفاي مندافت كريضاءن الله تعالى دان سلامة درفد سكساث

كدوا مقصود شركة اسلام ممبري نصيحة كفد بومي فترا اكن برتولو۲غن فد مغرجاكن فرض اكام اكن منچاري كهيدفن يغ حلال سوفاي دافت سلامة درفد ملارت كمسكينن دان دافت ترلفس درفد كهيناءن

مك دغن دوا فركار اين د هارف تروس كبجيكن شركة اسلام فد نكري ملة۲ سودة دافت كلياتن فركونهنن فد نكري

سباكي لاكي كتهوي اوله كامو بهوساث بوكن مقصود شركة اسلام سوفاي ليد۲ شركة اسلام منجدي براني اتو بسر كفالا اتو ممبواة سواة كجهتن مك جاغن سكالي۲ ادا يغ سڠكا بكيتو روفا. دان جاغن سكالي۲ فولاء ادا يغ منمبه كلاكوان يغ تياد د كهندا كين اوله شركة اسلام. ملة۲ ايت ممبوسوقكن نام شركة اسلام. مك اورغيغ ممبواة فربواتن اين مك ايالة سهاج يغ فاتوة د تكه اتسن جوا ادات

سيّد عثمان

14.3 | Poster Sayyid `Uthman recommending *Sarekat Islam*. [KITLV]

In order to spread his ideas about *Sarekat Islam* Sayyid `Uthman also printed posters which were, for instance, hung on the doors of mosques. In this text Sarekat Islam is presented as a religious organization that promotes religious life among the native population, but also aims to improve their material position.

14.4 | Convention of *Sarekat Islam* in Blitar, 1914. [KITLV 3721]

After the official recognition *of Sarekat Islam* at a local level many new local branches were established. Here is a picture of the inaugural convention in Blitar (East Java) in 1914.

15. The Grave of Sayyid `Uthman

Sayyid `Uthman died on 18 January 1914. He was buried the next day in Petamburan, Tanah Abang (Batavia), in the presence of thousands of people, including European and native dignitaries. When the cemetery had to give way to urban expansion in the 1970s, his grave was moved by two of his grandsons, Habib `Umar and Habib `Uthman; first to a location in Kebon Jeruk and later to Pondok Bambu in East Jakarta where his grave remains today.

15.1 | Photo of the cemetery from the outside. [Private collection]

This small cemetery belongs to a mosque, the Masjid al-`Abidin in Pondok Bambu in East Jakarta. This mosque was founded by Habib `Umar Banahsan, the aforementioned grandson of Sayyid `Uthman through his daughter Khadija. The final resting place of Sayyid `Uthman is the central grave of this complex, but his daughters Khadija (d. 1974) and Ummuhani (d. 1996) and other members of the Banahsan family are also buried here.

15.2 | Photograph of the grave of Sayyid `Uthman. [Private collection]

As can be seen, the famous photograph of Sayyid `Uthman with his royal decoration on his chest decorates his grave.

15.3 | Photograph of the grave of Sayyid `Uthman's daughter Ummuhani, who is buried alongside her father. [Private collection]

Selamat Tahun Baru
2012 M
1433 - 1434 H
Jadwal Majlis Ta'lim
Al-Habib Ahyad Bin Abdullah Bin Umar Banahsan As-Sakron
NO. HARI WAKTU NAMA MAJLIS TA'LIM ALAMAT KITAB PENGARANG KITAB
1 Malam Ahad 19.00-20.00 Masjid Al-Maghfur Jl. Cipinang Muara II, Cipinang Muara Al-Fiqhul Muyassar As-Sayyid Ahmad bin Umar Asy-Syathiri
2 Malam Ahad 20.30-21.30 Mushalla Al-Husna Jl. Nangka III Atas, Jatibening Baru Mukhtasor At-Targhib wat Tarhib Al-Imam Ibnu Hajar Al-Asqollani
3 Hari Ahad 07.00-09.00 Majlis Mu'allimin Mu'had Al-Abidin Jl. Masjid Abidin, Pondok Bambu Iryadul Ibad Asy-Syaikh Zainuddin Al-Malibari
4 Hari Ahad 10.00-11.00 Majlis Mu'allimin Lisy-Syubban Jl. Masjid Abidin, Pondok Bambu Fiqhus Sunnah As-Sayyid Sabiq
5 Malam Senin 19.00-20.00 Mushalla Al-Anqiya Jl. Tegal Amba, Klender Al-Anwar Al-Lami'ah Asy-Syaikh Abdullah bin Ahmad Basaudan
6 Malam Senin 20.30-21.30 Mushalla Al-Abrar Jl. Terusan Pangrango, Jatibening Baru An-Nasho'ihud Diniyyah Al-Habib Abdullah Al-Haddad
Malam Senin 22.00-23.00 Mushalla Tajul Huda Jl. Gotong Royong, Pondok Bambu Sirah Nabawiyyah As-Sayyid Abu Hasan Al-An-Nadwi
Malam Senin 21.00-24.00 Masjid Al-Ikhlas Lisy-Syubban Jl. Pahlawan Revolusi, Pondok Bambu Fathul Mu'in Asy-Syaikh Zainuddin Al-Malibari
Malam Selasa 19.00-20.30 Mushalla Nurul Jalal Jl. Cipinang Muara II Gg. 5, Cipinang Muara Akhlaqul Muslim Asy-Syaikh Wahbah Az-Zuhaili
Malam Selasa 20.00-21.30 Masjid Izzuddin Jl. Cipinang Al Indah Utara Mukhtasor Tafsir Al-Qosimi Asy-Syaikh Ahmad Isa Asyur
Malam Selasa 21.00-24.00 Masjid Izzuddin Lisy-Syubban Jl. Cipinang Al Indah Utara Sifat Dua Puluh Al-Habib Ahmad bin Zein
Malam Rabu 19.00-20.00 Masjid Al-Falah Jl. Swadaya Raya, Duren Sawit Al-Fiqhul Muyassar Asy-Syaikh Ahmad Isa Asyur
Malam Rabu 20.30-21.30 Mushalla An-Nur Jl. Amal, Pondok Bambu Akhlaqul Muslim Asy-Syaikh Wahbah Az-Zuhaili
14 Malam Rabu 22.00-23.00 Majlis Ta'lim Al-Khairiyyah Jl. Cipinang Muara II, Cipinang Muara Mukhtarul Ahadits An-Nabawiyyah As-Sayyid Ahmad Al-Hasymi
15 Malam Rabu 23.30-24.00 Mushalla An-Nur Lisy-Syubban Jl. Amal, Pondok Bambu Fathul Qorib Al-Mujib As-Sayyid Alwi bin Abbas Al-Maliki
16 Hari Rabu 05.30-06.30 Masjid Al-Abidin Jl. Pintu Air, Panung Serah, Tangerang Al-Targhib wat Tarhib Al-Imam Abdul Azhim Al-Munziri
17 Malam Kamis 19.30-20.30 Mushalla Al-Huda Jl. Balai Rakyat, Pondok Bambu Minhajul Abidin Al-Imam Muhammad Abu Hamid Al-Ghazali
18 Malam Kamis 21.00-22.00 Mushalla Al-Nur Jl. H. Sabah Ky., Tipar, Pondok Belapa Al-Manhal As-Soway Al-Habib Zain Bin Sumaith
19 Malam Kamis 23.00-24.00 Mushalla Tajul Huda Lisy-Syubban Jl. Gotong Royong, Pondok Bambu Fiqhul Islam Asy-Syaikh Sulaiman Rasyid
20 Hari Kamis 06.00-08.00 Masjid Al-Abidin Jl. Masjid Abidin, Pondok Bambu Ayo Belajar Sholat As-Sayyid Muhammad bin Alwi Al-Maliki
21 Malam Jum'at 22.00-23.00 Masjid Al-Falah Jl. Pahlawan Revolusi, Pondok Bambu Fiqhus Sunnah Wa Adillatuhu Al-Habib Usman Bin Yahya / Al-Imam Suyuti
22 Malam Jum'at 02.00-04.00 Majlis Ta'lim Al-Abidin Jl. Masjid Abidin, Pondok Bambu Mukhtarul Ahadits Al-Habib Ahyad bin Abdullah Banahsan As-Sakron
23 Malam Sabtu 19.30-20.30 Majlis Ta'lim Al-Banisah Al-Barkah Jl. Raya Kemang Jati Cempaka, Pondok Gede Riyadhus Sholihin Al-Imam Abu Zakariyya Yahya bin Syaraf An-Nawawi
24 Malam Sabtu 21.00-22.00 Mushalla Baiturrahim Jl. Cipinang Muara III, Kp. Kapitan, Klender Mukhtasor At-Targhib wat Tarhib Al-Imam Ibnu Hajar Al-Asqollani
25 Malam Sabtu 22.00-24.00 Majlis H. Abdul Mujib Jl. Pahlawan Revolusi, Pondok Bambu Ar-Rahiqul Makhtum Asy-Syaikh Safiyyur Rahman Al-Mubarokfuri
26 Hari Sabtu 06.00-08.00 Masjid Al-Abidin Lisy-Syubban Jl. Masjid Abidin, Pondok Bambu Risalah Dua Ilmu Al-Habib Usman Bin Yahya
27 Hari Sabtu 16.00-17.00 Majlis Ummahat Al-Abidin Jl. Masjid Abidin, Pondok Bambu Al-Fiqhul Muyassar As-Sayyid Ahmad bin Umar Asy-Syathiri

15.4 | Poster with Habib Ahyad bin Abdullah bin `Umar bin `Uthman Banahsan. [Private collection]

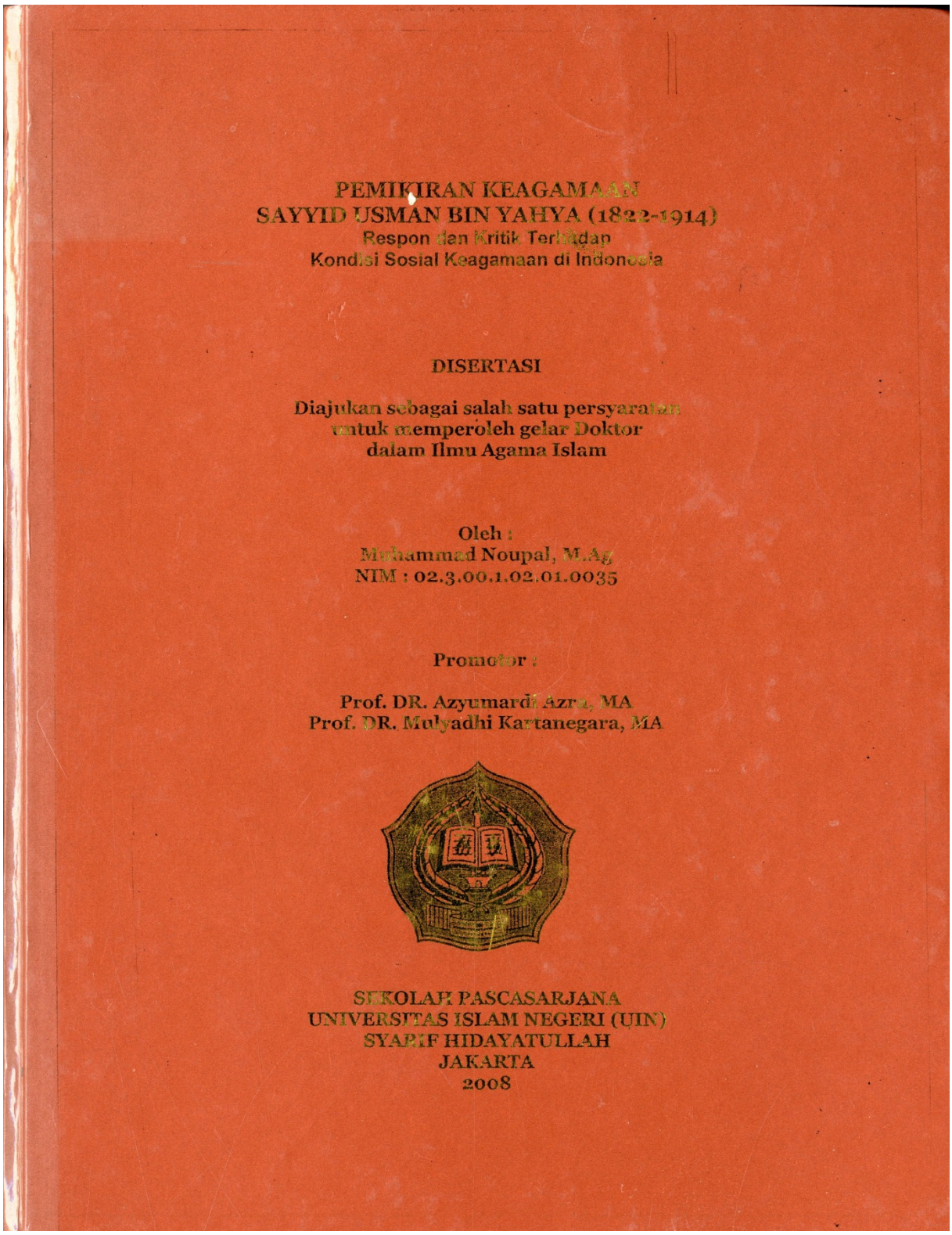
The cemetery is now managed by Habib Ahyad bin Abdullah bin `Umar bin `Uthman Banahsan. His great-grandfather was married to Sayyid `Uthman's daughter Khadija. Habib Ahyad is therefore a great-grandson of Sayyid `Uthman. He has made a name for himself as a religious scholar (*ulama*) and sometimes organizes religious rituals at the graves of his ancestors. This is a poster which he distributes among his followers.

16. The Works of Sayyid `Uthman Today

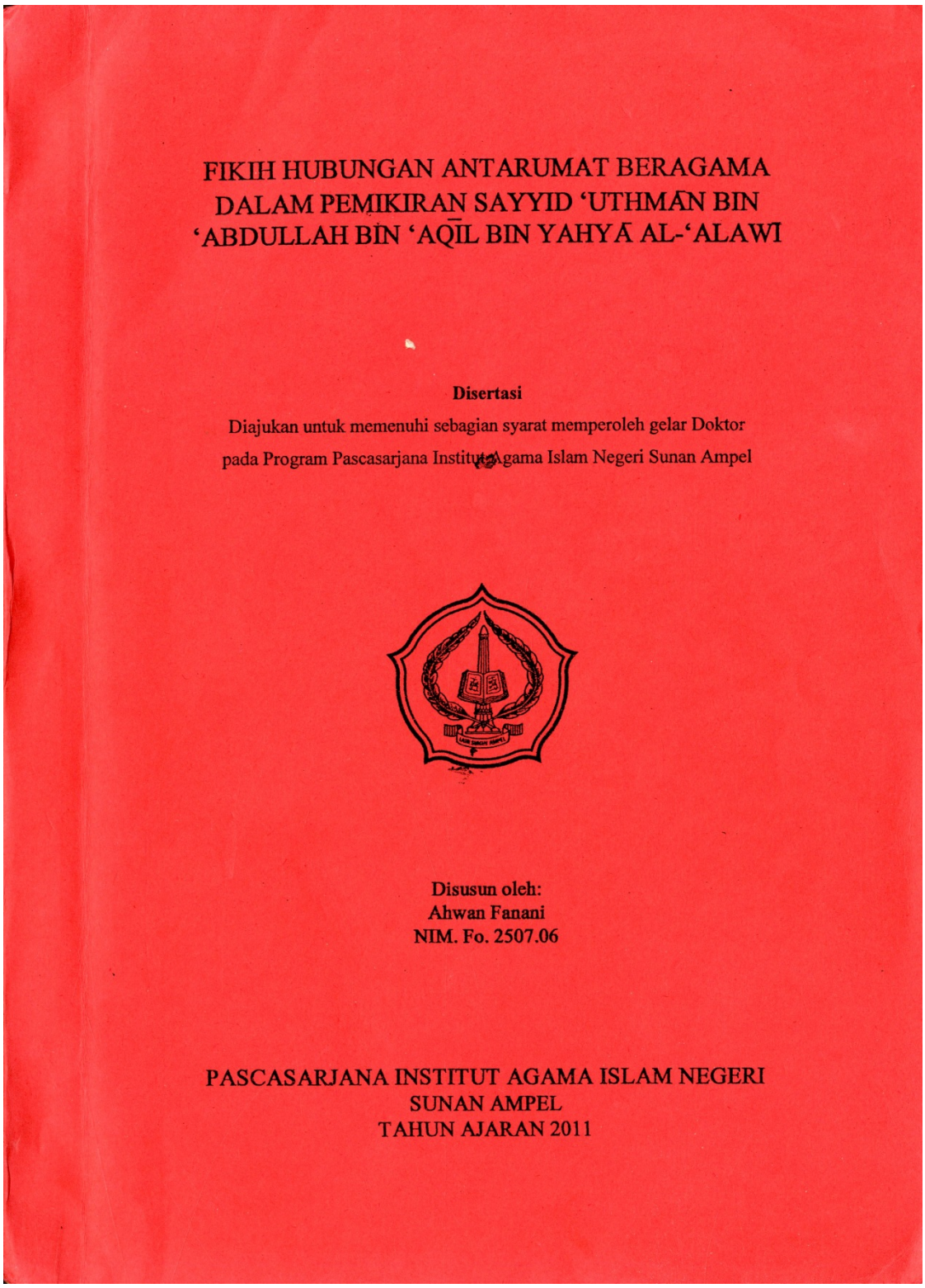
Some of the works of Sayyid `Uthman are still reprinted in contemporary Indonesia. Here are some examples collected in the past fifteen years by Dr. Nico Kaptein in various places like Aceh, Semarang, Surabaya and Singapore. These works are often religious text books or devotional texts. [Private collection]

17. Modern Studies

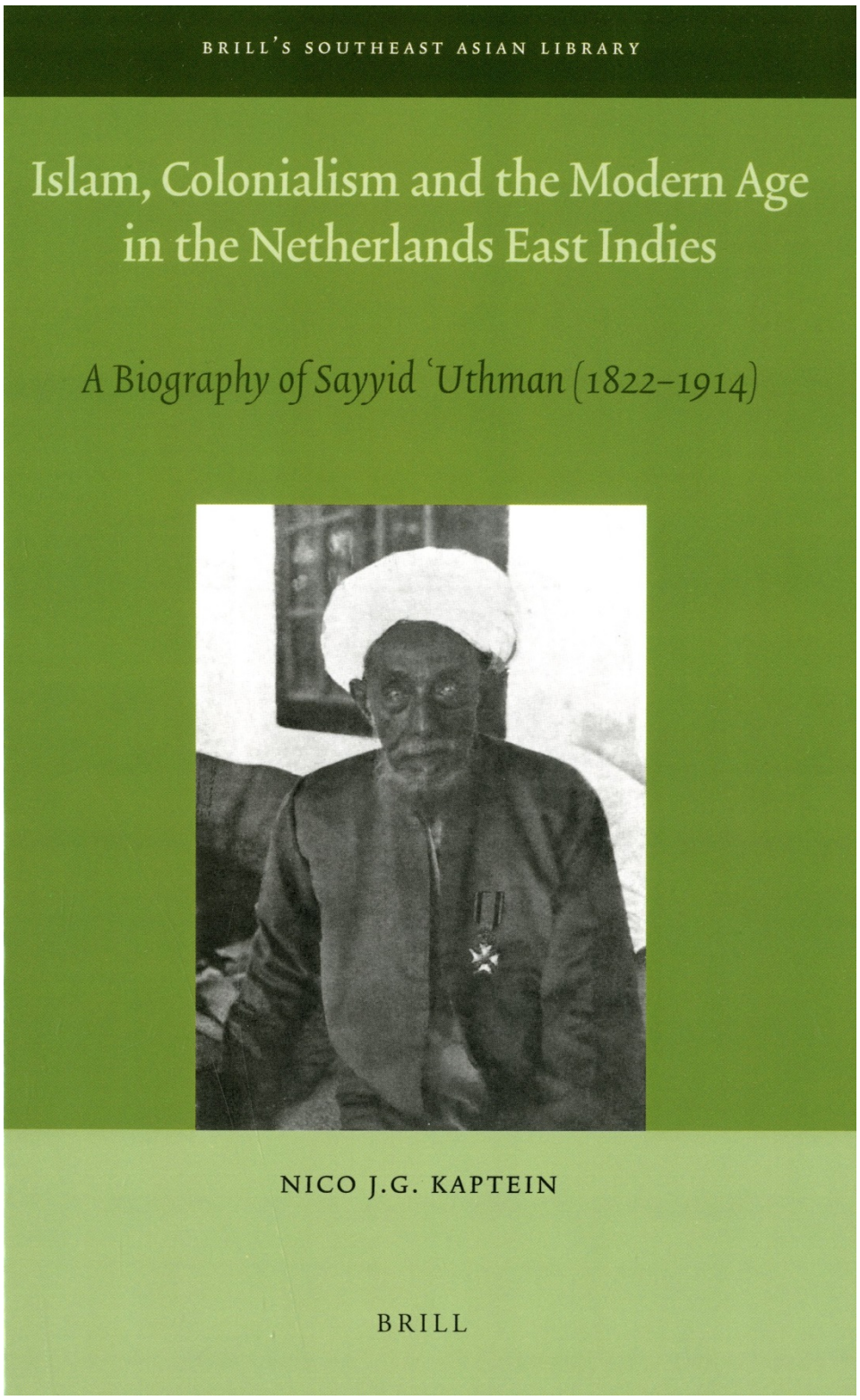
In recent years two dissertations about Sayyid `Uthman have appeared in Indonesia; they can be seen here. A third book is the 2014 monograph by Nico Kaptein, which inspired this exhibition.



17.1 | Muhammad Noupal, *'Pemikiran keagamaan Sayyid Usman bin Yahya (1822–1914). Respon dan kritik terhadap kondisi sosial keagamaan di Indonesia'*. PhD diss., Universitas Islam Negeri Jakarta 2008. [Private collection]


FIKIH HUBUNGAN ANTARUMAT BERAGAMA
DALAM PEMIKIRAN SAYYID 'UTHMĀN BIN
'ABDULLAH BIN 'AQĪL BIN YAHYĀ AL-'ALAWĪ
Disertasi
Diajukan untuk memenuhi sebagian syarat memperoleh gelar Doktor
pada Program Pascasarjana Institut Agama Islam Negeri Sunan Ampel
Disusun oleh:
Ahwan Fanani
NIM. Fo. 2507.06
PASCASARJANA INSTITUT AGAMA ISLAM NEGERI
SUNAN AMPEL
TAHUN AJARAN 2011

17.2 | Ahwan Fanani, *'Fikih hubungan antarumat beragama dalam pemikiran Sayyid `Uthman bin `Abdullah bin `Aqil bin Yahya al-`Alawi'*. PhD diss., Institut Agama Islam Negeri Surabaya 2011. [Private collection]


BRILL'S SOUTHEAST ASIAN LIBRARY
Islam, Colonialism and the Modern Age in the Netherlands East Indies
A Biography of Sayyid `Uthman (1822–1914)
NICO J.G. KAPTEIN
BRILL

17.3 | Nico J.G. Kaptein, *Islam, Colonialism and the Modern Age in the Netherlands East Indies: A Biography of Sayyid `Uthman (1822–1914)*, Leiden: Brill, 2014. [8471 E 31]

Colophon

‘Sayyid `Uthman of Batavia (1822-1914). A Life in the Service of Islam and the Colonial Administration’ was published as an online exhibition (.xml) in the image database of Leiden University Libraries in 2015.

In 2018 the texts and images have been converted from the XML structure and (after some minor adjustments) saved as a PDF document in the new image database.

The original online exhibition is not available anymore.

André Bouwman
Universitaire Bibliotheken Leiden

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